# THE ARYAN PATH

VOLUME XXXVIII - NO. 5

May 1967

NAMRATĀ
The Search for Peace

JOSEPH M. GALLANAR
Louis Claude de Saint-Martin:
Man in Time: I

S. E. BOWEN
The Middle Way of Love

G. SRINIVASAN
Emotion in Philosophy

*BOOKS REVIEWED INCLUDE*

*The Story of Mysticism*; *Mysticism in World Religion*; *Of Human Freedom*; *The Philosophy of Humanism*; *Gnosiology*; *The Co-operative Movement in India*

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*Point out the 'Way'*
*however dimly and lost among the host —*
*as does the Evening Star*
*to those who tread their path in darkness.*

Editor:
SOPHIA WADIA

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# THE ARYAN PATH

Point out the "Way" — however dimly, and
lost among the host — as does the evening star
to those who tread their path in darkness.

— *The Voice of the Silence*

VOL. XXXVIII MAY 1967 No. 5

## The Search for Peace

As a mother, who at the risk of her life watches over her only child, so let everyone cultivate a boundless friendly mind towards all beings. And let him cultivate good will towards all the world, a boundless friendly mind, above, below and across, unobstructed, without hatred, without enmity, standing, walking, sitting or lying — as long as he is awake, let him devote himself to this mind.

—LORD BUDDHA

The function of Theosophists is to open men's hearts and understandings to charity, justice, and generosity, attributes which belong specifically to the human kingdom and are natural to man when he has developed the qualities of a human being. Theosophy teaches the animal-man to be a human-man; and when people have learned to think and feel as truly human beings should feel and think, they will act humanely, and works of charity, justice, and generosity will be done spontaneously by all.

—H. P. BLAVATSKY

Too many of us think that peace is impossible, unreal. But that is a dangerous, defeatist belief. It leads to the conclusion that war is inevitable — that mankind is doomed — that we are gripped by forces we cannot control ... . Our problems are man-made. They can be solved by man.

—JOHN F. KENNEDY

LIFE is a series of paradoxes and our civilization itself a colossal paradox in which the extremes of the danger of a global war and the search for peace confront each other at all levels and in many diverse ways.

One such encounter is found in the doctrine of the "deterrent." This is the theory that peace will be ensured only through greater and greater military power. Enormous military power in which every possible technological device has been utilized presents to the enemy an intolerable threat. Faced with the risk of total destruction, it is claimed by the advo-

cates of this theory, the adversary will not resort to war. While there is some basis of truth in this reasoning, it is a short-sighted view of the issue; for it can at best postpone the evil day. The threat is such as to bring terror to the enemy, who will resort to every available means to increase his own military power or to seek alliance with those who are strong in armaments.

But there is more. Inadvertently an "accident" may precipitate a conflagration, first on a small scale and then, through escalation, turning into a major war and a menace to the world at large.

And we must not overlook the moral aspect. Increased armaments and accumulation of more and more destructive weapons have their injurious effect upon the character of man. Power corrupts and military power undermines moral perception and feeds the fires of rivalry, jealousy, and enmity.

Much could be said on the irony of using enormous sums of money, precious human talent, considerable human energy and time, to bring about this "balance of terror" so-called, a balance which gives no certain guarantee of escaping war and destruction and which leaves unsolved the vital and fundamental problems of education and poverty because of insufficient funds for constructive labour.

The doctrines of the "deterrent" and the "balance of terror" keep mankind in a perpetual state of indescribable torment, fear, and anxiety and such a state in itself becomes intolerable. Those that are mighty may become reckless and provocative. Those that are weak become resentful and embittered.

Since the increase of military power is not the answer and since it brings about a deterioration of character, another solution must be sought. The prevailing loss of both moral and cultural values is largely due to the delusion that war can be prevented through more and more effective weapons of destruction. It is necessary to reconsider before it becomes too late and we find ourselves engulfed in a global war. We are committed to saving succeeding generations from the scourge of war, for this is the pledge taken by the United Nations. How can this promise of peace and security be fulfilled?

A day must come when we shall be able to achieve general disarmament and world government, and increasing efforts are being made towards finding ways and means to create the climate necessary to advance towards such a goal. All men and women of good will must welcome such efforts and support them enthusiastically whenever possible.

In these efforts too the services of science and of technology are being harnessed. Our atomic age is one of increasing technological skill and the

dimension of scientific research has now entered every domain of human endeavour. Technology is utilized in the fields of psychology, social reform, education, human relations, and international co-operation. A new expression has been coined in recent years and is today in common use, namely, "peace research." There is an International Peace Research Association, which held its first international conference in the Netherlands in July 1965. The peace research movement is growing and researches in such subjects as the cause of tensions, the remedies to remove them, and the economic and legal factors involved in general disarmament, are being carried on by dedicated and qualified persons in a truly scientific spirit.

Nor is this search for peace restricted to the technological approach. It extends beyond the field of science to the fields of religion, philosophy, and the humanities. It is also a growing concern of individuals, of specialists and scholars, as also lay men and women.

This is a most encouraging sign indeed and constitutes a hope and a promise. While it is true that we live in a most difficult period, always on the edge of a live volcano, so to speak, the evil that threatens the world does not arise from any external malevolent power, but from man himself. And man is endowed with free will and can set about undoing the wrong he has done and thus redeem himself. The human will is more powerful than even the power of atomic energy, for it is the human will that will determine to what use atomic energy will be put. Thus it is primarily to man we must appeal. Man must reorient himself and recognize that the individual — every individual — is called upon to play his part.

Before us are two volumes which illustrate the work being done in the search for peace — towards the building of a climate for peace. One is *Religion and Peace*. The other is *Peace Is Possible*.*

*Religion and Peace,* edited by Homer A. Jack, contains papers read at the National Inter-Religious Conference on Peace held at Washington, D.C., in March 1966. In his message to the Conference U Thant, the Secretary-General of the United Nations, states:

> It is wholly appropriate that devout men of good will should join in the search for peace at the present time. This search transcends religious differences, for peace and the brotherhood of man are among the basic tenets of all religions.

---

* *Religion and Peace: Papers from the Inter-Religious Conference on Peace.* Ed. by HOMER A. JACK. (The Bobbs-Merrill Company, New York. 137 pp. 1966. $1.80)

*Peace Is Possible: A Reader for Laymen.* Ed. by ELIZABETH JAY HOLLINS. (Grossman Publishers, New York. 339 pp. 1966. $2.95)

The theme of the discussion was the relation of religion to peace, and the papers deal with such vital issues as The Voice of Religion, Religion's Responsibility to the Human Race, The Will for Peace, etc. The participants include religious leaders of different religious denominations, clergymen, both bishops and rabbis, and laymen of peace-oriented viewpoints.

*Peace Is Possible* is edited by Elizabeth Jay Hollins and is described as "A Reader for Laymen." The editor herself states that she is a lay woman speaking "with the voice of an ordinary person." As such she has read and continues to read, "for this is an unfinished subject." The selections contained in this book include writings by scientists, economists, religious leaders, etc. They are arranged so as to present a total view of the problem, starting with a survey of where we are now and ending with an indication of the steps to be taken to move in the right direction to reach the goal — PEACE; for, as the title of this volume affirms, Peace *is* possible!

These reflections are being penned on the 2nd of April but they will appear only in May, a month which every year turns our hearts in devotion and gratitude to H. P. Blavatsky, the Ambassador for our era and generation of the Great Masters of Wisdom and Compassion. The anniversary of Madame Blavatsky's passing is on the 8th of May, a day known to students of Theosophy as White Lotus Day.

This year the month of May also brings vividly before our hearts the living image of Lord Buddha. The Full Moon of Vaiśākh falls on the 23rd of May and marks the thrice sacred and glorious anniversary of His birth, His enlightenment, and His passing. Our reverential salutations to the Blessed One, the Holy One, and the Fully-Enlightened One!

Both H. P. Blavatsky and Lord Buddha lived and laboured that all men might learn the ways of Peace and live as brothers.

In *The Secret Doctrine* H. P. Blavatsky, dealing with the law of Karma, tells us:

> With right knowledge, or at any rate with a confident conviction that our neighbours will no more work to hurt us than we would think of harming them, the two-thirds of the World's evil would vanish into thin air. Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act through. It is the constant presence in our midst of every element of strife and opposition, and the division of races, nations, tribes, societies and individuals into Cains and Abels, wolves and lambs, that is the chief cause of the "ways of Providence." We cut these numerous windings in our destinies daily with our own hands, while we imagine that we are pursuing a track on the royal high road of respectability and duty, and then complain of these ways being so intricate and so dark. We stand bewildered before the

mysteries of our own making, and the riddles of life that we *will not* solve, and then accuse the great sphinx of devouring us.

She then explains that, until man becomes wise and begins "acting from *within,* instead of ever following impulses from *without*; namely those produced by our physical senses and gross selfish body," there is only one palliative to the evils of life and that is "union and harmony — a Brotherhood IN ACTU, and *Altruism* not simply in name."

And Lord Buddha taught mankind the Supreme Law of Love:

"Never in this world can hatred be stilled by hatred; it will be stilled only by non-hatred — this is the Law Eternal."

May we respond and increasingly obey the *Dhamma Sanatana,* the Eternal Law, and pave thereby the way to Peace and Brotherhood.

NAMRATĀ

---

IF things are ever to move upward, some one must be ready to take the first step, and assume the risk of it. No one who is not willing to try charity, to try non-resistance as the saint is willing, can tell whether these methods will or will not succeed. When they do succeed, they are far more powerfully successful than force or worldly prudence. Force destroys enemies; and the best that can be said of prudence is that it keeps what we already have in safety. But non-resistance, when successful, turns enemies into friends; and charity regenerates its objects. These saintly methods are, as I said, creative energies; and genuine saints find in the elevated excitement with which their faith endows them an authority and impressiveness which makes them irresistible in situations where men of shallower nature cannot get on at all without the use of worldly prudence. This practical proof that worldly wisdom can be safely transcended is the saint's magic gift to mankind. Not only does his vision of a better world console us for the generally prevailing prose and barrenness; but even when on the whole we have to confess him ill adapted, he makes some converts, and the environment gets better for his ministry. He is an effective ferment of goodness, a slow transmuter of the earthly into a more heavenly order.

—WILLIAM JAMES

JOSEPH M. GALLANAR

# Louis Claude de Saint-Martin: Man in Time

[We are glad to welcome to our pages Dr. Joseph M. Gallanar, M.A., PH.D., who has taught at various American universities and is at present on the staff of the Claremont Graduate School. His special field of study is eighteenth-century intellectual history. He gives us a well-documented and lucid account of the thought of Louis Claude de Saint-Martin, whom Madame Blavatsky called "a great mystic" and "a true Theosophist." We publish below the first part of his long article.—ED.]

## I

THE RECENT APPEARANCE of a new edition of Louis Claude de Saint-Martin's autobiography (*Mon portrait historique et philosophique, 1789–1803*, Julliard, 1961)[1] draws attention again to one of the leading illuminati in France at the end of the eighteenth century. Revealing his activities, thoughts, and emotions against the background of a period of great social and intellectual upheaval in the Western world, this autobiography verifies through an introspective analysis the anguish and turmoil which Saint-Martin had observed characteristic of mankind in his more formal writings. Rather than examining the problem as an autobiographical question, I purpose to examine it as an intellectual theme through a selected group of writings: *Des Erreurs et de la Vérité* (1775); *Tableau naturel des rapports qui existent entre Dieu, l'homme, et l'univers* (1778); *Le Ministère de l'Homme-Esprit* (1802).[2]

Saint-Martin's refutation of eighteenth-century materialism and sensationalism in his *Des Erreurs et de la Vérité* leads him into a brief but significant comment on Cause, time, and man. An active and intelligent Cause existing outside of time manifests itself through the universe and guides it. The Cause communicates the first action to matter as well as

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[1] No recent thorough study of Saint-Martin exists, although Robert Amadou, twentieth-century editor of several of his works, has indicated that such a work will be forthcoming. Meanwhile we must depend on several good nineteenth-century studies such as Jacques Matter's *Saint-Martin, le Philosophe Inconnu* (Paris, 1862), E. Caro's *Essai sur la vie et la doctrine de Saint-Martin, le Philosophe Inconnu* (Paris, 1852), A. Franck's *La Philosophie mystique en France à la fin du XVIII siècle* (Paris, 1866) and several twentieth-century works such as A. E. Waite's *The Life of Louis Claude de Saint-Martin, the Unknown Philosopher* (London, 1901), Papus' *Louis Claude de Saint-Martin* (Paris, 1902), and Robert Amadou's earlier essay *Louis Claude de Saint-Martin et le Martinisme* (Paris, 1946).

[2] Only a selected group of his wrings have been used. Other important works are: *L'homme de desir* (1790), *Ecce Homo* (1796), *Le Nouvel Homme* (1796), *De l'Esprit des Choses* (1801) and lesser works such as *Lettre à un ami* (1795), *Éclair sur l'association humaine* (1797), *Le Crocodile* (1799) as well as many shorter works and some letters. Matter, *op. cit.*, and Waite, *op. cit.*, have complete bibliographies.

continual action through the successive acts of reproduction and growth. Matter can neither live nor sustain itself through time without the presence of this Cause. Secondly, the Cause is the source of intellectual illumination. No idea of matter can be formed without an idea of a Cause which has produced it. Neither the form of a body nor the activity of a body can be separated from an immaterial, active, and intelligent Cause.[3]

Time is next defined. It is an aggregation and a succession of actions sometimes creative and sometimes destructive. Man, in his original state outside of time, has in his fallen state become subjected to the temporal realm. Not created for time, man feels within himself the painfulness and foreignness of the temporal existence. He is subjected to a painful degradation in his efforts to recover his lost rights and knowledge.[4]

Man's painful existence in the temporal realm, only suggested by this earlier writing, is developed in the second work of Saint-Martin, *Tableau naturel* ... . Man's fall from a state of primordial unity and the possibility of his re-integration through agents and divine forces — a theory which he adapts from his mentor Martinez de Pasqualis — provide the framework for his discussion.

That which is created is eternal, unchanging, and fixed in nature. Each being represents the properties of that source which acts within it. Fixed in character, species are not subject to a transformistic principle accepted by some contemporary thinkers in the eighteenth century. Existent beings are regulated and determined in accord with the fixed basis of their species and their individuality.[5] Two conclusions follow: (1) properties and objects in nature can be continuously recognized because of their fixed basis; (2) the underlying source in nature can be revealed through a fixed medium. If the opposite were true, observes Saint-Martin, then it would follow that

> ... l'œuvre de ce Peintre ne serait qu'un tableau successif d'objets confus, sur lesquels l'intelligence ne trouvait point à se reposer, et qui ne pourrait jamais montrer le but du grand Être.[6]
>
> (... the work of this Painter would be merely a picture of a succession of objects in confusion, in which intelligence could find no point to rest on, and which would be incapable of showing forth the aim of the great Being.)

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[3] *Des Erreurs et de la Vérité* (Edimbourg, 1775), p. 127

[4] *Ibid.*, 128, 252

[5] *Tableau naturel des rapports qui existent entre Dieu, l'homme, et l'univers* (Edimbourg, 1782), I. 43

[6] *Ibid.*, 45

Man enjoys a unique place in this universe. Governed not by the passive law governing material objects but by the active principle itself, he rules nature, subjecting all forms of animal and vegetable life to his manipulation and use. And through his active and creative nature he endlessly attempts to create new beings.[7] Whereas each being is the expression of a faculty of God, man bears an even closer resemblance to his divine source. Man is the visible expression of the divinity itself; he has within himself all the traits which are characteristic of divinity.[8]

Life is communicated endlessly from this divine source by means of emanation producing without limit and without end signs of itself. Man is emanated from this divine source. Emanation is described by Saint-Martin as a creative process in which the source can neither be diminished by the operation nor cease to produce images of itself. Divinity described as a living and increasing source of all realities and all existences leads him to reject the materialist argument of the eighteenth century supporting creation *ex nihilo*. In conjunction with creation by emanation is the idea of reminiscences. Emanated from a source of all truth, no truth appears new to man. He perceives the "memory" of truth in a moment of direct apprehension. Through reminiscences man can grasp anew in an intuitive and active manner the truths already known.[9]

Beings in continual activity are governed by laws which rule their existence. Were this activity to cease their existence would cease. Plants, animals, and all the faculties of Nature act in accord with their particular principle and, were this activity to cease, Nature would be destroyed.[10]

Man's fall occurs through the corruption of his will wherein he attaches himself to the mixed substances of the sensible world around him. His actions then become subject to the laws governing these substances rather than the laws governing himself. Through his fall man becomes subject to that which is successive and temporal.[11]

Time described in its various forms is the source of human suffering. It is the "obstacle" which removes him from his true principle; it is the "poison" which corrodes him; it is that which is "devouring" or that which "decays"; it is that which dissolves his spiritual vitality. But time is also the interval between two actions or the span within which the superior principle removes and returns power to beings. Time is alien to man. Within the temporal he alone feels its burden and he alone feels extreme boredom in that he was not made to inhabit the sensible and temporal realm. Thus, occupying a realm for which he was not made, man feels his true action perpetually suspended in him. Thus, man through his

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[7] *Ibid.*, 47 [8] *Ibid.*, 58 [9] *Ibid.*, 68-70 [10] *Ibid.*, 92 [11] *Ibid.*, 101

will has corrupted himself and subjected himself to a law alien to his nature. By so doing he has subjected himself to the corrosive and painful affects of time and change.[12]

Man's nature is indestructible. Corrupted and subject to time, man has been reduced to a weakened, deprived, and defenceless state in which the sensible and intellectual selves reveal in their respective realms his limited state. Corporeal being is as an "insect" when compared to intellectual being, although the latter is as an "insect" when compared to beings who know neither time nor corruption. Man has received with emanation the complement of his existence but has been subject since the fall to a continual transformation of different successive states.[13]

Indestructible is the primitive and essential nature of beings although properties are alterable. Man cannot destroy the law which constitutes him and consequently it remains within him accomplishing its goal. Supreme Wisdom being the source of that which is true, it necessarily follows that that which is true is its image. This Supreme Wisdom never ceases to reproduce its own image. Where can man go without encountering and recognizing this image?[14]

A distinction is drawn between inferior and passive productions and productions moved by a source of living activity. As beings approach again their primitive source, their generative force is strengthened. This is revealed in the qualities of their productions and in the rapidity with which they are engendered. In man himself one can see the relative slowness of sensible and corporeal movements when compared to the promptness of his intellectual being, which knows neither space nor time. The seeds of all particular beings produced in Nature are corporeal and visible because their productions are formed only by a sequence of time. But the universal creation, being the fruit of a source which was not corporeal but invisible, ought to be born outside of time.[15]

Divine forces exist which can aid man in his rehabilitation. They always exist outside yet near him. They can communicate their salutary properties to man as does Nature. Described as intermediary powers between God and man, they should not be confused with either human sentiments or thoughts. Indeed, if it were not for the obstacles which man himself has created, he would not be prevented from appropriating these powers for his own use. It is only the depravation and weakening of man's will which has separated him from the intermediary powers.[16]

All the works of this universal law have been present for man since the beginning of time and are revealed through the different traditions of

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[12] *Ibid.*, 102–3 [13] *Ibid.*, 136 [14] *Ibid.*, 139 [15] *Ibid.*, II.15 [16] *Ibid.*, 168–9

mankind. Thus, no being, no name, no power remains unknown to man. These traditions form only a single tableau or point of view of which the details are destined for human instruction. Thus, mythological and religious traditions, disfigured as they may be, are so many witnesses of the partial favours of God to man. And, if it were not for his corrupt will, he would be able to communicate with them. So he would also be able to know all intimately; he would share in eternity, for he ought to embrace all time as well as all space; he would again become a prophet — that which by nature all men are. Indeed, it is only the weakness and depravation of man's will which prevents him from sharing in this privilege.[17]

In his *Le Ministère de l'Homme-Esprit* Saint-Martin summarized the arguments developed in the intervening twenty-four years. Building in particular on his idea that man was "*pensée de Dieu*,"[18] Saint-Martin argued for spiritual rebirth through a mystical union of man and God accompanied by man's fulfilment of his ministry through a deliverance of the universe from its fallen state.

In *Le Ministère de l'Homme-Esprit* existence at all levels is described as an irrational, destructive, and disorderly struggle. Nature is harassed by enemy forces; nations face imminent destruction from ravages and disorders; man is submerged in ignorance and extravagance; the universe languishes on the brink of death. But present everywhere is the life-substance which sustains the universe from total destruction. Nature is preserved; nations survive; man is able to overcome his ignorance and his tendency towards extravagance. For it is this life-substance — Jacob Boehme's Word — which provides for the continual existence of all things in the particular order and form which they possess.[19]

While this life-substance is veiled in the fallen state, it is present, and only because the life-substance continues to be active can things subsist in spite of the evils surrounding them. The soul of man ought to be the seat of this substance of life; for it is through the soul of man that the life-substance attempts to develop and to demonstrate itself. If man concurs with the action of the life-substance he becomes a divine spokesman; his will is injected with the divine will; his desire is one with the divine desire. In that the life-substance partakes of an eternal generative movement, man, in so far as he is submerged in the life-substance, also par-

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[17] *Ibid.*, 170

[18] Saint-Martin develops the idea of man as "*pensée de Dieu*" in *Le Nouvel Homme* and the shorter version of the argument, *Ecce Homo*.

[19] *Le Ministère de l'Homme-Esprit* (Paris, 1802), 67–70. Note the identity between *Parole* and his earlier *Cause* (*Des Erreurs...*) and *Principe* (*Tableau...*).

takes of this eternal generative movement.[20]

Nature with its mute-like qualities provides a reflection of life itself. When man contemplates Nature in all its solemnity and silence, he becomes aware of the depraved and mute-like character of Nature. Nature — as a muted being — shows its needs by movements as best it can, but these fall far short of giving complete expression to Nature's desires. Confronted by this imposing scheme man feels that Nature is bored because it cannot give expression to itself. Man's melancholy gives way, however, to a feeling of admiration as he realizes that the universe ought to be able to "speak" and that "all ought to be translucent and flowing rather than stagnant and opaque."[21]

Yet Nature is also a symbol of an inward property. In her visible and manifested form Nature is a medium for invisible and fundamental properties. Within Nature itself each product serves as a medium or as a means of passage between the invisible and the sensible observable to man in the external world. This principle applies not only to particular productions in the natural world, but to the universal law governing divine generation itself. The media of nature are merely images of an eternal and primitive medium. Thus, man's suffering is twofold in character. It is the consciousness of a disproportion between himself and the dumb creatures surrounding him and, secondly, the consciousness which is caused to the Word itself by the silence of the universe when it seeks manifestation.[22]

JOSEPH M. GALLANAR

*(To be concluded)*

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To see a world in a grain of sand,
And a heaven in a wild flower,
To hold infinity in the palm of your hand,
And eternity in an hour.

—BLAKE

---

[20] *Ibid.*, 75-76 [21] *Ibid.*, 82 [22] *Ibid.*, 84

S. E. BOWEN

# The Middle Way of Love

[Miss S. E. Bowen has already contributed some poetry to our pages. We are glad to publish this first article by her. It shows her strong leaning to the mystical and inner side of life. In Miss Bowen, a mystical inheritance from Methodist ancestors seems to have been both confirmed and broadened by a study of other spiritual teachings, especially Buddhism. She writes with fervour and lucidity of the significance of Measure in all things, and traces the presence of this idea in the Buddha's Middle Way, in Christian tradition of an older day, and in the universal experience of the nature of poetry and mystical insight.—ED.]

IN the last volume of his *Illustrated English Social History,* G. M. Trevelyan writes of the great advance that was made in humanity during the last century, attributing this finest of its achievements to the religious spirit of the age. The balance, the noble composure of the great Victorians, derived from their religion. They refrained from deviation into "the ardent, the excited, the eager," because their Christianity forbade conduct that was feverish and "unsettled." They were not to be inflammable! Even love, if it burned with fierceness, was not to them true love. This last was held to be an emotion so deep that it had about it something divine that steadied. Thus Wordsworth affirms:

> There is a comfort in the strength of love;
> 'Twill make a thing endurable, which else
> Would overset the brain, or break the heart.

In this emphasis on the calm, the unexcited, the never-violent nature of love, the Christian ethos had one vital insight in common with Buddhism.

The Buddha was the apotheosis of the serene. He taught that love was inseparable from law, so that it was Harmony. So, too, the Christian God was felt to be a grace, a Movement "upon the face of the waters" that was controlled, without hurry or avidity of any kind. This beauty of pace was what prompted the religious man when he declared that "hurry was the enemy of holiness." The controlled movement is everywhere the potent, the creative movement. Nothing can be made unless energy is contained, made gentle by discipline. The poet knows this discipline: for, however he may long to say something, it may not be said unless his vouchsafed rhythm permits. In a like respect for perfect timing the ballerina pays service to the Harmony. Everything in creation has secretly this same obedience to law. It was the all-pervading Measure that is in the universe that suggested the idea of the music of the spheres:

There 's not the smallest orb which thou behold'st
But in his motion like an angel sings,
Still quiring to the young-eyed cherubins:

Lorenzo continues:

Such harmony is in immortal souls.
[But if it is not in evidence there,]
Let no such man be trusted.

For furious feeling of any kind is not fundamentally as unselfish as the fanatic himself may imagine. His "cause" may be to a great extent a vehicle for the expression of some private ferocity. In love itself there is a steadying law, that makes true loving-kindness not a clamorous but a seemly thing.

We apprehend something of the cosmic Harmony in its forms of painting and sculpture, and perhaps especially in poetry, music, and the dance. Did we but know it better, all violence would pass away from the earth. That may be what is ultimately behind the legend of Orpheus and his soothing of the wild beasts. Certainly it is being closely in accord with the Gracefulness that opens to the mystic the doors of heaven.

But like so much else, this great insight of Victorian England seems to have been lost as a result of the storm of scientific inquiry, the conflict or misunderstanding between science and religion, that swept England during the later decades of Victoria's reign. The pronouncements of the two seemed incompatible: and this was because men failed to see that poetry is not prose. Poetry, religion, does not arrive at its conclusions as science does, by way of the reasoning of the material brain, but by *mens divinior*: it divines, or understands intuitively — by inspiration. And its beauty of language and rhythm makes one "catch" its vision as by infection. It may have reserves of meaning as yet only guessed at. The poetical idea, for example, of the virginity of the mothers of Christ and of Buddha may signify the "spreading" of the offshoot mind from the "underground Stem" of the Parent Mind by a sort of parthenogenesis, as some flowers "spread." For that our minds are still attached to the "Stem" is suggested by various *psi* phenomena, "second sight," for instance, and by such still unresolved puzzles as the mystery of bird migration.

This unseen Stem would be the "other-consciousness" of the psychologists, the "mind in which matter exists" of Bishop Berkeley, the dimension into which the mystic steps when his senses are asleep.

There is, in truth, such a thing as rime or rhythm as well as reason; and one can "know," so to speak, by ear, by this way of sympathy with Measure, with Poetry, as well as by the more prosaic faculty of reasoning. One is thus more likely to divine a satisfactory meaning in poetic lan-

guage if one brings to it heart as well as brain, intellect and imagination, both. It is because poetry speaks to both intellect and heart that it is well to hold fast by the old forms of worship when these are of a sublime beauty. Plain, modern, and prosaic versions of them, while throwing light on something of their meaning, cannot really convey the same message.

Is it an important loss, this loss of the emphasis placed by Buddhism and the old Christianity on the Middle Way, the way of grace, of measure? So important is the idea, that it is surely the very keystone of all they have built.

For the Middle Way means anything but the mediocre way — the "safe" mean between great virtue and great iniquity! It is the way of virtue itself, for there is no virtue unless there is balance. The Middle Way is the way of the only truly dependable man: the man who is without fever, without the headlong quality that may rebound into despair; who never, no matter what the provocation, resorts to a vindictive violence. A master thread of gold, as it were, runs through his every emotion — restraint. This is because he believes that the essence of the final Reality is Measure; that truth itself, God Himself, is a fire that is contained, so that it does not rage and destroy, but becomes love the Creator.

But surely, asks the new Christianity, though hatred and violence in general are to be deplored, one may sometimes hate? Did not Christ Himself ever feel something remarkably like hatred? It is right, is it not, to hate those who persecute the helpless? For the real opposite of love is surely not hatred but indifference? These questions were posed in recent weeks by a prelate of the Anglican Church,[1] writing in one of the great English newspapers.

Yet the one violent note that is in the Christian Gospel is so at variance with the whole spirit it breathes that one can only conclude it is there owing to a failure to understand the original words of Jesus. When He spoke of eternal punishment, He meant, there is surely no doubt, punishment that is not temporal. There is a distinction between the meaning of "eternal" and "everlasting"; for "eternal" properly signifies only "belonging to another dimension." That any one of the great spiritual leaders of mankind could feel hatred is surely unthinkable. They trod the Middle Way, which made them deliberate and full of grace; so attuned to the Rhythm that is Deity that they understood by inspiration; and their resultant vision would have raised them above hatred of anyone. As the curator of animals does not quite hate any creature, no matter what it might do to another, so Buddha and Christ would have actually hated no

[1] Dr. W. R. Matthews, then Dean of St. Paul's, in *The Daily Telegraph* of 17 and 24 September 1966.

man; being so much above ordinary men as to seem, in the words of *The Golden Bough,* like beings of another species. They would have divined something mysterious, unfathomable, in the heart of the worst man.

Thus the old Christianity would surely say in answer to the new that neither hatred nor indifference is the reverse side of the coin of love. Both are the concomitants of the ardour that is without restraint — idolatry. Anything that does not concern the idolized object is regarded with indifference; anything that threatens it, or one's enjoyment of it, is met with hatred. The older Christianity would ask, are not these two — the one too cold and the other too hot — twin opposites of the sanity that is love? The Buddhist and the old-style Christian would feel an unshakable conviction that one should never under any circumstances actually hate any creature. Whatever atrocity a country's enemy has committed, hatred can lead only to further warfare and to still more atrocities. It is not an emotion proper to civilization. Psychiatry bears this out when it deprecates the primitive desire to see a cruel character in fiction cruelly punished. It speaks of the brutalizing, dangerous release there is in thus seeing an eye taken for an eye and a tooth for a tooth.

It would appear, in fact, that there is only the one transgression in its different manifestations; none of which is really better than another. This sin or impediment is avidity of any kind — lack of the Measure, the ungrasping Gracefulness that is God.

It has been said, in view of the fact that nothing was written down of their words until long after the passing of Christ and of Buddha, that one cannot be certain what either Master really did teach. And it may be that the two great visions had originally more in common than was afterwards supposed. The Messages have no doubt been obscured by the accretions of the centuries, and something in both Gospels that compelled the attention of the world of their time may since have been lost sight of.

The vital originals were probably of a great simplicity. Each Master saw beyond "the bitter unworthy mystery of things" to a great truth for all men, which was heard with rejoicing; which altered men's lives completely; and of which the fading, perhaps not quite faithful, echoes reach even to the present time.

Could we not try to discover again this bedrock of simplicity?

Jesus taught that God was something that fountained up in man. As well as his own poor strength, man had reserves of God Himself. Every creature was known to this Father of all, even the sparrows, even the feathers of the sparrows. It was as if Jesus had said that the cosmic side of the creaturely and the cosmic Deity — that side of God that reaches down into the universe — were together the ether pure that "rolls through

all things." Our surface selves were the offshoots of that divine Stem; but as our great self — the side that reaches up to God — we each had still the all-pervading ether, which permeates everything, however solid-seeming, and from which all matter has evolved.

This was very surely the Buddha's vision, too, when speaking of the Great Self. Is not the charge of coldness that is sometimes brought against Buddhism a misunderstanding of the teaching of the inexorable law that there is in love? "Love" without that restraint is unbalance — an undisciplined fruit-tree that overblooms itself and becomes unsound. And the charge of being negative, is that not equally a misunderstanding of the fact that the Great Self *is* the lesser one — the other-consciousness of that small self? The "raindrop" will not lose its identity in the ultimate Ocean: it *is* ultimately one with that Ocean. The beautifully-named *Nirvāṇa* surely meant the dying out of one's small self into one's greater Self. Deity informs that Self, but it is *our* Self too,[2] and one would be conscious still, as the mystic is conscious, on another plane of being. Eidistic images are seen with all the clarity of things that are before one's bodily eyes.[3]

If the two great Teachers lived in the present time, and one could ask them, for example, what caused the disappearance of the mammoths from the earth, perhaps Buddha would say the darkness of thought in that early world caused microbes, which the mammoths fell victim to, in order to atone for that darkness; Jesus might say — having in mind the cosmic side of each — that they suffered disease and death to further the kingdom of God, or so that the evolutionary tree might quicken and more advanced creatures inhabit the earth. Is it not the same truth from different points of view?

In both Gospels is implicit the idea of the viewless Stem connecting our mundane selves to the Mind in which the cosmos rests: which Stem might well be the repository of memory. Memories would be an etherial or etheric charge, and, as the psychologists have held, imperishable. Both Gospels thus offer an alternative to the modern theory of the ephemeral, electro-chemical nature of the entire brain. The brain has an Extension, they would say: the material part of it is strung on to — is a development of — Brahma, that is, Life Everlasting.

One path for all men: and is this not the Middle Way, or the measured way of Love?

S. E. BOWEN

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[2] Compare the fact that the umbilical cord in mammals is in its outer shape the work of each embryo.

[3] The Xanadu of Coleridge's vision may have been such an image. The novelist Ann Bridge claims to have found it in Peking's Forbidden City.

G. SRINIVASAN

# Emotion in Philosophy

[Readers may remember Dr. G. Srinivasan's article on "Sartre and Sāṅkhya" in our December 1966 issue. In this brief but substantial essay he touches on a fundamental point. The emotion which he accepts as a valid starting point for philosophy is carefully distinguished from the froth of feeling. He speaks of "long-lasting moods." One might speak of them quite fittingly as modes of consciousness which are basic to the human being. But their kinship is with the deeper feelings and the facts of imagination; not with conceptual logic.—ED.]

MAN'S EMOTIONS have always played an important role in his philosophizing. But their significance is sometimes recognized and sometimes not. Man has more frequently evinced a fancy for autonomy of reason and a desire to follow it wherever it leads him. But it has invariably led him to scepticism which he has been unable to "accept" wholeheartedly. He has persistently sought something "beyond" which has appealed to his emotions and which can perhaps be reached only through them.

This is a truth well illustrated in the history of European philosophy. Hume had the philosophical courage to push his empiricist thinking to its logical end and the result was his scepticism. Kant rescued the sciences from Hume's sceptical attack but reaffirmed Hume's scepticism in the sphere of metaphysics. But the post-Kantian philosophers — Fichte, Schelling, Hegel, and a host of others — hastened to reconstruct metaphysics with variation of emphasis on intellect and intuition. In contemporary philosophy, F. H. Bradley[1] provided a fresh stimulus to the controversy regarding the relative claims of intellect and intuition, reason and emotion. He exposed the limitations of relational thinking and attempted to show how far reason could be of use in our understanding of the nature of the Absolute. He pointed out that our thought is relational and mediate while our knowledge of the Absolute must be non-relational and immediate; thought should hence commit "suicide" in its fusion with the emotive and the volitional aspects of human personality, if we are to comprehend the Absolute in an "immediacy of feeling." Bradley's thesis gave rise to wide-spread criticism.[2] But much of it was centred upon Bradley's condemnation of the empirical world as an appearance and his staunch affirmation of the Absolute as non-relational and changeless. Bradley's plea for the transcendence of the limitations of relational think-

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[1] *Appearance and Reality* (Macmillan, New York. 1906).

[2] PRINGLE PATTISON: *The Idea of God* (Oxford University Press 1917), p. 230

ing, however, soon came to be accepted by philosophers and found its way into the philosophies of his own critics. Bradley's declaration that in philosophy we only seek to find "bad" reasons for what we believe upon instinct was in fact shared by B. P. Bowne, who developed his own personalism as a reaction to impersonal absolutism. Bowne[3] affirmed that "life is deeper than logic" and that hence the philosopher should not hesitate to make such "lofty assumptions" in his philosophy as would satisfy man's whole being. Reason may not be able to justify these assumptions but neither will it be able to disprove them. The validity of these assumptions depends upon the extent to which they satisfy man's emotional and conative longings.

Bowne's attempt to give a new orientation to man's philosophizing is really commendable. But his own philosophy ended up more as a compromise between reason and faith than as a "true" orientation. Like any other compromise, in trying to satisfy both, it satisfies neither. As a result, in more recent years, it is being repeatedly asked: "Is metaphysics possible?" Many philosophers are, in fact, already convinced of its impossibility and have hence taken to either social philosophy or logic, which they think is a more legitimate and fruitful study than metaphysics. John Dewey,[4] the well-known pragmatist, is most critical of what he considers to be the pretentious claims of human reason to the construction of a system of metaphysics, and has pleaded for the orientation of our philosophizing to an analysis of our social problems and ways of solving them. Similarly, the logical positivists have repudiated metaphysics on the ground that metaphysical propositions are "nonsensical" since they cannot be "verified"; they believe that the business of the philosopher should be an analysis of the meaning of propositions and their verification.

The pragmatic and the positivist repudiation of metaphysics is perhaps justified, if by metaphysics we mean purely a rational metaphysics. In fact, the impossibility of "rational metaphysics" seems to require no further demonstration than Kant himself furnished in his *Critique of Pure Reason*. What is not really touched by his criticism is the possibility of an "irrational metaphysics," a metaphysics founded upon man's emotions. But this gives rise to the fundamental question, "Can emotion be a means of knowledge?"

The answer to this question depends upon what we mean by "emotion" and "knowledge." If by "emotion" we mean the ordinary feelings of

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[3] *Personalism* (Houghton Mifflin, Boston. 1908); *Theory of Thought and Knowledge* (Harper and Brothers, New York. 1897)

[4] *Reconstruction in Philosophy* (A Mentor Book, New American Library of World Literature, New York. 1951)

anger, pleasure, and the like evoked in the course of man's reactions to external objects, then these emotions are not means to knowledge but obstructions to it. For they cloud man's vision and add to his confusion of thought. Similarly, if by "knowledge" we mean scientific knowledge of external phenomena, which is to be gained through careful observation, empirical analysis, and experimentation, then any emotion will be irrelevant to the pursuit of such knowledge and its intervention a positive hindrance. But there is a different and deeper sense in which both these terms can be understood and correlated.

There are certain emotions which can be better described as long-lasting moods. These moods are not produced by external causes but have an internal source. The external factors can at best be occasions for these moods to disclose themselves. But these moods continue to exist long after their occasions are extinct. These are primordial moods which disclose the basic characteristics of human existence.

One such mood is "dread," which is emphasized by the existentialists. Martin Heidegger[5] has elaborately described this emotive concept in his philosophy. He points out that "dread" is not fear which is born of a particular external cause and becomes extinct with the removal of that cause but a peculiar mood in which man perpetually flees and loses himself in his day-to-day worldly preoccupations. But if he turns back and faces dread fully, then the "nothingness" which it discloses will become the medium through which he touches Being. Karl Jaspers has similarly affirmed that the mood of frustration is not an end in itself but serves as the occasion for man's encounter with Transcendence. Earlier than Jaspers and Heidegger, Sören Kierkegaard laid a special emphasis on the concept of dread, which he described in its successive stages as boredom, melancholy, and despair. He pointed out that dread discloses man's self-alienation from God and calls upon him to commit himself to Him.

These existentialists have rightly affirmed the philosophical significance of dread. But dread is not the only mood which can claim such significance. Moods of peace and joy may prove to be of equal significance. For it is possible for man to experience at times an "inner peace" which is not produced by his external circumstances. He may even cultivate and develop this mood so that it will be constantly present in him despite the varying external circumstances. This mood of "inner peace" obviously discloses a basic structural characteristic of man and points to a transcendent possibility which he may realize. Similarly, it is possible for

[5] *Existence and Being* (Vision Press Ltd., London. 1949); *Being and Time* (Students Christian Movement Press Ltd., London. 1962)

man to experience a mood of joy as constantly abiding in his consciousness and not arising out of varying external conditions. This mood of spiritual joy reveals the possibility of man's participation in the creative delight of a dynamic cosmic Spirit.

These moods give man an insight into the depths of his being and lead him to the frontiers of Transcendence. They guide his metaphysical enquiry in a region where his reason is of no avail. What his reason doubts as an "Uncertainty" becomes a "truth" when approached and realized through a mood.[6] For the knowledge which these moods give him is immediate and direct. Hence a philosopher should found his metaphysics on these moods, if it is to be valid. Moreover, these moods are not private though they are subjective. They pertain to human existence in general and hence are within the reach of all those who can become aware of them. Being common, they can serve as a medium for communication of philosophical truths which can be understood only by their means. These truths bear a meaning which our logical reasoning can neither grasp nor demonstrate. They are felt certainties which carry with them an indubitable sense of reality. A metaphysics based on them will be its own justification.

G. SRINIVASAN

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WHAT is that which shines through me, and strikes upon my heart without hurting it? And I shudder and kindle: shudder, in as much as I am unlike it; kindle, in as much as I am like it: It is Wisdom, Wisdom's self ... .

—ST. AUGUSTINE

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[6] "An objective uncertainty held fast in an appropriation-process of the most passionate inwardness is the truth, the highest truth attainable for an existing individual." — SOREN KIERKEGAARD: *Concluding Unscientific Postscript*, trans. D. SWENSON and W. LOWRIE (Princeton University Press. 1941), p. 182

HOWARD L. PARSONS

# Buddhism and Christianity

## How Opposites May Be Unified

[Our old friend Professor Howard L. Parsons of the Department of Philosophy, University of Bridgeport, Conn., U.S.A., has some interesting reflections to offer on the present position of Buddhism and Christianity in their relation to current national and international affairs. While this article stands by itself in its argument, Professor Parsons tells us that it was prompted by two articles on "Buddhism and Christianity as a Problem of Today" by Professor Abe Masao in *Japanese Religions*. Professor Parsons concedes that an argument within his present scope necessarily over-simplifies the contrast between Buddhism and Christianity. Nevertheless it is true and of interest that positivists, psychoanalysts, existentialists, and beatniks are finding a certain attraction in Buddhism — whatever thorough students of Buddhism might think of their approaches. Professor Parsons suggests that the different emphases of these two traditions will be resolved and will complement each other when men try sincerely to live with one another using these systems. Their interpretation, in short, must be tested by Universal Brotherhood.—ED.]

BUDDHISM AND CHRISTIANITY are in many respects opposites. What they represent are major options for modern man's thought and action. Buddhism exalts the Absolute Self; Christianity, the Absolute Other. For Buddhism the world is ultimately of a piece with man and absorbed into him, while for Christianity man and his world are ultimately embraced and directed by God. Buddhism is a philosophy of nature and is allied with science; Christianity is essentially ethical and transcendently oriented. Hence Buddhism borders on mechanism and nihilism, while Christianity is teleological, personal, and affirmative. This difference is expressed with regard to reason: Buddhism is severely intellectual, Christianity is fideistic. Buddhism lifts to its refined apex the perspective of independence: man is what he thinks and does. Christianity, by contrast, stresses man's dependence on God: in Him we live and move and have our being. The disposition of Buddhism is to reduce man to a non-discriminative unity with nature; Christianity is radically dichotomic. Hence Buddhism values harmony and peace, while Christianity has dwelt on the divisions within man and between man and God (sin, guilt, suffering, hell) and the overcoming of these divisions through God's unilateral grace and redemption.

Of course, as Professor Abe's study brings out, these contrasts as stated have been over-simplified. Buddhism and Christianity have some things

in common. There is a naturalistic tradition in Christianity, rooted in Judaism; and Mahayana Buddhism stresses the virtues of dependence, love, compassion, and responsibility. None the less, the strong contrasts remain.

These are important and relevant for us today because, as Professor Abe observes, the forces of scientism, nihilism, and Marxism are arrayed against the traditional forces of religion, and because (as I would add) Buddhism seems to find itself on the side of the former and Christianity on the side of tradition. What is in issue is a modern set of attitudes and values over against an ancient set of attitudes and values. Can they be brought together so as to produce a synthesis richer than either thesis or antithesis?

The radical independence and man-centred character of Buddhism has its counterpart in Western (especially U.S.) positivism, analysis, existentialism, and Beat. Accordingly, Zen is a form of Eastern philosophy that holds some attraction for Westerners. Positivism and analysis are primarily scientific (or allied to the spirit of science); existentialism and Beat are primarily humanistic. It is true that some analysis leaves intact or unchallenged the Anglican or fundamentalistic faith, and that some existential studies are more penetrating than what passes as "science." Still, all of these movements are forms of an anti-religious revolution: anthropocentric, inner-directed, individualistic, and independent. In economic terms, they are reflections of that industrial, capitalistic revolution which liberated men from feudal ties to the Church and allowed them to say: "Think for yourselves, do as you please, and fulfil yourselves here and now." What we mean by "the modern period" in the West is just this revolution of the One against the Other, i.e., the revolution of the inchoately free and equal individual against the felt, oppressive tyranny of the feudal lord, the priest, the landowner, and the supreme Hierarch in Heaven.

Whence comes the irreducible individualism of Buddhism? I know of no thorough study of the economic conditions of Gautama's culture. But we know that his was a time of troubles, that he was discontented with all the traditional religious paths of salvation, and that his point of view took hold with millions. (But, like all radical perspectives, it was eventually captured by the ruling classes and transmogrified for their own purposes.) There is some evidence that many of the founders of the great historical religions—Lao-tzu, Confucius, Gautama, Zarathustra, Jewish prophets, Jesus — were laymen in search of individual fulfilment in the face of the despotisms and promises of the Iron Age. Confronted with new conditions, they were driven to seek new answers. Some reformulated the old, traditional values; others articulated new values. None succeeded, because

society remained in the hands of traditional powers, inculcating traditional values, which we may summarize as Submission to the Other. "The Other" was the patriarch, the social and religious custom, the priest and his codes, the king, the fates of nature, and the gods.

Buddhism is experiencing a revival in the East because the patterns of Oriental feudalism are now fast breaking up. Buddhistic individualism now appears like a giant golden statue of the Enlightened One, suddenly rising resplendent out of a tropical jungle. Unlike the West, the East is not passing from feudalism to capitalism; it is passing directly into diverse forms of socialism. Buddhism is profoundly anti-traditional; like Western existentialism, it throws the individual back on his own resources of resoluteness, courage, and freedom. Like Thomas Jefferson, Buddhism has "sworn eternal hostility against every form of tyranny over the mind of man." But the antagonist now is not Vedic priests, rituals, or speculative systems; the antagonist is feudal landlords and foreign imperialists. Hence many Buddhists are Marxists and are in the forefront of national liberation struggles. There is something startlingly modern about the spirit of Buddhism, and after remaining in the cocoon of monasticism for twenty-five centuries, it is at last coming into its own. The heat of social strife has forced the cocoon open.

In the West and in countries greatly influenced by it, such as Japan, the prospects of individualism are not so promising. Not only is the individual man alone and alienated, like Kierkegaard and Nietzsche, in search of a final significance in human life. He is caught in the contradictions of his culture. He believes himself free, but like Kafka's "Joseph K." he is forced to conform to nameless orders and is convicted by a nameless court of a nameless crime. He seems free, yet he is everywhere enchained to organizational demands and mass pressures. Technology and Ruling Class and State have become the tyrannical Other. Modern Western man has fought free of one set of Others, only to find that he is about to be devoured by new Others. This is why Jean-Paul Sartre, a Buddhist in his existential-psychoanalytic approach to man's moral problems, has recently coupled his existentialism with Marxism in an effort to solve the problem of social oppression. Buddhism's *jinen* (the ultimate natural unity or receptacle of all particular, relative things) provides a basis for man's social relations and his collective, ethical efforts. But as Professor Abe points out, it has yet to be developed.

In trying to cope with the new oppressions of a technological world, Buddhism and Western individualism will, I believe, return to and transform some of the values of Christianity. First, it will become plain that *no man is an island*. We are members one of another, and our relations

with others are organic to our individuality. Individuality is the creative synthesis of such relations. *Interdependence,* not extreme independence or dependence, is the law of our lives and our fulfilment. In such a relation we stimulate, reinforce, and advance one another, and true, creative independence and dependence are realized. Second, the togetherness that we have with others and with the rest of nature and that is fulfilling, is something *given*; but it is also something *achieved collectively*. Christianity emphasizes the *givenness* and gratitude; Marxism, the *collective achievement* and (with Buddhism) the responsibility; each has tended to suppress the other side of this unity, though the other side lies within each. Third, such individual creation and collective achievement represent genuine acts of freedom and in that sense are functionally *transcendent* of the past and the environment. They represent points at which man's own purposive *ought* intersects the *is* of nature and begins to transform it, though such transcendent power is not metaphysically alien to the lower levels of nature (biological, chemical, physical). Buddhism's *jinen* in fact requires this limitation. As Engels put it in a letter to Bloch:

> We make our history ourselves, but, in the first place, under very definite assumptions and conditions. Among these the economic ones are ultimately decisive. But the political ones, etc., and indeed even the traditions which haunt human minds also play a part ... .

The tensions between Buddhism and Christianity — in a word, between the self and the other, immanence and transcendence, causality and purpose, independence and dependence, giving (controlling) and taking (receiving), unity and opposition, individuality and togetherness, reason and decision — are meaningful because the poles that they represent are implicitly aspects of an inclusive and dynamic process which defines human fulfilment. The Buddhist search for an immanent and finished *Nirvana,* and the Christian reliance on a transcendent and finished *deity,* are both partial and abstract solutions. Buddhism (like all modern forms of individualism) achieves its goal at the expense of denying the factors that stand over against its free, rational powers. Christianity (like modern religions of the Nation-State) achieves its goals by denying the free, critical individual who stands over against his world. Man achieves his fullest goals — his fulfilment as a feeling, thinking, active, co-operative, communicative, committed being only as he *creates* himself, his fellow man, and his world through interaction with them.

If, for example, I wish peace to prevail in the world, what must I do? I must act to change both attitudes (my own and those of others) and conditions (institutions of imperialism, armaments, etc.). I am in the world of others — some friendly, some indifferent, some hostile to my pur-

poses. The ones I can influence most directly are my neighbours, my day-by-day associates, and my countrymen. While I have many things in common with them, they also transcend me and their purposes act as causes upon me. To be effective, I must discover a mutuality of purpose with them, a common goal that transcends our differences, our past, and our environment. This requires sensitive, responsive, and creative interaction, and to be cohesive and effective it must issue in a unity of thought and action that maintains independence and dependence, unity and difference, individuality and togetherness, in creative tension. Together, then, we must seek to influence others, and to take collective steps to replace the conditions that conduce to war with the conditions that conduce to peace. This again requires a dialectic with other persons and non-personal conditions (ways of making a living, systems of production and distribution, etc.) so as to secure the goal of peace step by step.

I believe that the differences between Buddhism and Christianity as outlooks on man and the world will not finally be resolved at the level of logic or speculation. The final solution will occur where men live and act collectively, and where the values of these two living systems are tested as fit or unfit in helping men to get what they need. Human need and the human collective effort to fulfil need in transaction with others and the world — this is the final measure of all religions and all non-religions. When and as Buddhism and Christianity, individualism and collectivism, existentialism and Marxism, capitalism and communism, fulfil this test, they will fulfil man.

HOWARD L. PARSONS

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## The Seers

Poets were they of long ago
who, wooing Truth with constant zeal,
received of her the fiery seal
which gives their words undying glow.

WILLIAM EWART WALKER

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P. THANKAPPAN NAIR

# The Jack-Fruit in Indian Life and Culture

[We welcome to our pages Shri P. Thankappan Nair, who writes interestingly of the many references to the jack-fruit in old Indian and other writers, and collates many references indicating the place of the jack-fruit and the jack-fruit tree in the life of many regions of India.—ED.]

THE AVAILABLE archaeological, inscriptional, and historical evidence bears ample testimony to the antiquity of the jack-fruit in India. An injunction against the use of intoxicants prepared from this fruit by Brahmans is recorded in the *Vishudharma Sūtra*. Pliny has recorded that this is the tree "whereof the Indian sages and philosophers do ordinarily live." Theophrastus's is the most accurate description of the fruit found in ancient writings. Alexander the Great allowed his soldiers to eat this fruit, though he banned the mango as it gave rise to colic and dysentery.

The jack-fruit tree or jack (*Artocarpus integrifolia*) is a native of Southern Asia. The word "jack" is not the corruption of *Tchackka*, as no such word exists in Sanskrit, but is derived from the Dravidian *Chakka* (in Malayalam; *Sakkai* in Tamil), which according to Bishop Caldwell means "the fruit abounding in rind and refuse."

The jack-fruit tree or jack (*Artocarpus integrifolia*) is a native of dendrolatry in India. The jackwood, at first yellow, becomes, on exposure to the atmosphere, of the colour of mahogany and is used by Romo-Syrian Christians of Kerala for making their images. The Nairs of Kerala keep charred bones of their cremated under this tree before immersing them in a sacred river. Hindu women in North India think that *kathal* or jack-fruit is very unlucky, as it is plucked while green, and believe that a tree planted near the house brings ill-luck on the family. There is no such belief elsewhere in India.

The *Adivasis* of Assam-Himalayas plant jacks wherever they make a new settlement. The age of every village of Adis (Abors), Gallongs, Pangis, and Naga tribes can be ascertained from the stature of this tree standing in their settlements. The planting of this tree is the primitive way of insuring against famines. The Adis subsist solely on this tree's fruit for two months. The source of migration of the Naga and NEFA tribes has been traced from the giant jacks on their routes.

A full-grown tree yields hundreds of fruit every year. Pliny's estimate that the fruit was sufficient for four men to eat was the average, as Friar Jordanus (*c.* A.D. 1328) has recorded that it took five men to finish one, and Colonel Henry Yule was told that it took three men to carry a fruit

produced in a plantation of Central Java. The green fruit is used as a vegetable in a variety of ways in all stages of its growth.

A botanical description of the fruit will be: "Fruit compound, oblong, murexed (muricate) from twelve to twenty inches long, from six to twelve in diameter, weighing from ten to sixty pounds. Seeds uniform, one in each germ, were all to come to maturity, which can never happen. They are about the size of a nutmeg enveloped in a thin, smooth, leathery sheath, lodged within the fleshy edible part of the fruit. ..." Thus the jack-fruit is a unique fruit; it is compound, and is made up of a number of single-seeded fruits cohering together. Van Rheede (A.D. 1686) has grouped the fruit into two kinds, after distinguishing more than thirty species of the tree: (1) *Varikka,* for its plump and succulent pulp of delicious honey flavour, and (2) *Pazhukka,* for its softer and more flabby pulp, inferior in flavour. The older writers like Jordanus and Ibn Batuta have noticed this division; *Varikka,* they call *Barka* or *Giacha Barca* and *Pazhukka, Giacha Papia* or *Girasole.*

The seeds of the jack-fruit excel in taste the best chestnuts of Europe and are capital eating if roasted. They were a favourite dish with Sir James Outram, whose testimony is that they are equal to chestnuts.

Leaving aside the early descriptions of Pliny and Theophrastus, Hieun Tsang's is the earliest notice of the fruit. The Chinese pilgrim got an opportunity to see the fruit in Bengal and has correctly observed that "split into two they disclose inside a quantity of little fruits as big as crane's eggs." Chau-Ju-Kua, the Chinese Inspector of Foreign Trade, in his *Chu-fan-Chi* (*c.* A.D. 1225) says that the "Po-lo-mi is the size of the pumpkin and its outer skin is covered with nodules like the hair on a Buddha's head." He held the view that the fruits of central Java are "like a pumpkin, the skin like that of chestnuts, the pulp like that of the mandarin orange." Tang-Shu tells us that in the twenty-first year of the Chong-Kuan period (A.D. 647) a mission from Magadha that visited the Chinese court presented the Emperor with a *Po-lo* (jack) tree.

Friar Jordanus correctly observes that jack-fruits "never grow upon the twigs, for these are not able to bear their weight, but only from the main branches, and even from the trunk of the tree itself down to the very roots." Ibn Batuta's statement (*c.* A.D. 1335) that "the fruits borne nearest to the ground are the *Barki*; they are sweeter, and better-flavoured than the *Saki*" is not true since *Barki* (=*Varikka*) and *Saki* (=*Pazhukka*) are the two species of the fruit. John de Marignolli (*c.* A.D. 1350) says that the fruit is "as big as a great lamb or a child of three years old" and its pulp is of the "sweetness of honey and of the best Italian melon." Nicolo Conti has erred in describing the leaves of the tree by mistaking them for

those of its congener, the bread-fruit, and the statement that the "fruit is also found growing from the roots of the tree underground and these fruits excel the others in flavour, wherefore they are sent as presents to kings and petty princes" should be read with some reservation. Varthema says the jack-fruit resembles "a very ripe Persian quince" and is "tastier than musk melons, or a preparation of honey." The best description of the fruit comes from the pen of Linschoten and the prefatory remarks of his friend, Dr. Paludanus, are no less informative. The seed vessels of the fruit are "apparelled (as it were) like a hedge-hog." Dr. Paludanus's view that the "fruit sometimes tastes like a melon, sometimes like a peach and (sometimes) pleasanter (but in taste it is most like unto the peach), sometimes like a honeycomb, (and) sometimes like a citron" may seem to be contradictory, but is true. The learned doctor says that the eating of the seeds increases lust, but "they stop the flux of the belly, the skin about them is heavy for the maw, and corrupting therein, does breed many evil and pestilent humours whereof such as eat much of this fruit, do easily get the plague." Indeed, "the monstrous jack in its eccentric bulk contains a whole magazine of tastes and smells" (ROBINSON: *In My Garden,* 1878).

Friar Odoric (*c.* A.D. 1330) was the first foreigner to notice the stickiness of the fruit and the use of oil to remove it. "And when they are eaten," he observes, "you must oil your hands and mouth." Baber in his *Memoirs* (*c.* A.D. 1530) also observes that "the fruit is very adhesive and on account of this adhesive quality many rub their mouths with oil before eating them." After all, "*Gach'h men Kathal, honth men tel*" (You have oiled your lips whilst the jack still hangs on the tree), goes the Hindi proverb.

No scientific account is available of the origin of the jack-fruit, but the aetiological ~~myths~~ current among the primitive people of India about the origin of the fruit are interesting. The Gadaba tribesmen of Koraput District believe that it was Mahaprabhu who created the sow from the jack-wood. The origin of the fruit was from one of their goddesses. This goddess, called Sarbosattijhola, became pregnant without getting married to anyone, in consequence of which she was turned out of their home by her brothers. She gave birth to twelve piglets, and they clung to her breasts and took her milk. The sucklings were told by their mother that their uncles had turned her out, and that that was why they had to lead a miserable life. The little pigs began to destroy the crops of their uncles one after another; but they were caught red-handed. The brothers came to the conclusion that their sister would become a danger if she was allowed to give birth to so many children at a time. They cut off her breasts and sealed her.

> But Sarbosattijhola was already pregnant. When her time came, she tried to deliver her children, but she was sealed. Her belly swelled and swelled

and at last it burst open and through her navel came a jack-fruit tree. The little pigs in her womb turned into its fruit. But the mother died.

The fecundity of the imagination of our tribal myth-makers deserves praise.

The Saoras of Borasingi village of Koraput District believe that it was from the entrails of the pet goat of Pandai, daughter of Gadejangboi Kittung (= goddess) that the tree originated. Pandai's pet goat was killed by Gadejangboi, as the girl loved the animal better than a husband. She killed the goat, and ate all of it except the entrails. "Pandai," she thought, "will quarrel with me if she sees." So she dug a hole and buried the entrails with the dung and presently from the seeds hidden there a jack-fruit tree grew up.

There is a belief among the Oraons of Chota Nagpur that if a jack-fruit tree does not bear fruit a man should climb up in its branches and should pretend to cut it, while another is posted at the trunk with an axe. The man sitting on a branch implores the man standing below him not to cut the tree and assures him that the jack will bear fruit abundantly in the next season. This kind of mock destruction ceremony is believed to be efficacious for fructifying other trees as well.

Though jacks standing near temples have been worshipped all over India, the history of the grand old Jack (*Ammachi Pilavu*) on the banks of the Neyyar river, twelve miles from Trivandrum on the Cape Comorin route, is interesting. This is the only jack in the world that has been accorded the unique honour of being declared a national monument. King Marthanda Varma, who united all the petty kingdoms that once existed in the Travancore area of Kerala by conquest and diplomacy, hid himself in a great chunk of this giant tree in 1757 and escaped from the attack of the Nair chieftains of the Eight Houses (*Ettu Veettil Pillamar*). It is in the fitness of things that the tree has been declared a national monument and taken over by the Archaeological Survey of India for protection and preservation. The tree used to yield a good number of fruits till 1957. Formerly the first fruit of the tree used to be offered to the nearby Krishnan Kovil (temple of Lord Krishna), the second one to the ruling Maharaja of Travancore, and the remaining fruits sold by public auction.

We shall conclude this essay by quoting an item that appeared recently in newspapers:

> Can a man's paternal affection for his jack-fruit tree induce him to commit a murder, and thereby bring down his own death sentence? The answer to this question is "Yes" if we follow a narration given by Mr. S. K. Bage, Bihar's Minister for Community Development, at a function held at Chaibasa on Wednesday, 13 July 1966.

Mr. Bage said that recently he had rushed from Ranchi to the Hazaribagh Central Jail on learning that an Adivasi, sentenced to be hanged, had wished to see him.

The man, a co-villager of Mr. Bage, had been charged with murdering his neighbour. Questioned why, he said that he had planted a jack-fruit tree and reared it "with almost paternal care." He found it one day cut down by one of his neighbours. He could not check himself and hacked the cutter to death.

He was not repentant at all, the man told Mr. Bage, for what he had done, as he had the satisfaction of inflicting punishment on the destroyer of the tree, which was almost as dear to him as his son.

Mr. Bage said that his endeavours to save the man from the gallows could not succeed as it was too late.

P. THANKAPPAN NAIR

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## Messenger Wind

Where the woodland path slopes seaward and darts from pine to pine
The messenger wind follows
Fiercely, fleet-footed, and gossamer-haired, with breath like wine
And her speed is a swallow's,
Lightly, hilariously, she trips it beneath the divine
Glint of blue hollows
And her lips are mad for a kiss of the brine.

Where the woodland path winds townward to life's tumultuous throng,
The messenger wind runs too,
Oh, gracefully, daintily, she trips it, skips it along
With morning eyes of blue.
In her hair is the fragrance of dawn, on her laughing lips is a song
Ever joyous and new
And her glowing limbs are lithe and strong.

Oh, dancing messenger wind, so lithe and so blithe and so free,
What message do you bear from a world
Remote, unknown, that you swing and you sing now so urgently?
Before dawn has unfurled
The glorious flower of her pride so wide to city and sea,
And life lies sleepily curled,
What message of hope do you bear for me?

HERBERT BLUEN

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# New Books and Old

## Six Classics from Gujarat*

WE HAVE before us six volumes of text editions and studies hailing from Gujarat and published by the L. D. Institute of Indology, Ahmedabad, within the year 1965–6 except for the second, issued in 1964. Few research institutes in India can compete with this excellent record of publication of ancient and rare texts. The quality of production in point of paper, print, and binding has been uniformly high and specialists in the field have been selected as editors. This common feature may perhaps justify their being reviewed together.

The first is a thoroughgoing and painstaking analytical-critical study of a text on Sanskrit dramaturgy by Rāmacandra and Guṇacandra of the twelfth century, first published in the Gaekwad Oriental Series in 1929. As early as 1935, Professor C. R. Narasimha Sastri of Mysore read a brilliant paper entitled "A Novel View of *Rasa*" at the VIIIth Oriental Conference, stressing the importance of the *Nāṭyadarpaṇa* in the history of Indian literary ideas. He included this paper in his collection of essays published under the title *Studies in Sanskrit Literature — First Series*. It is rather intriguing to the present reviewer, a past student of that professor, to find no mention made of his work in the Bibliography of a thesis on the very subject.

The general opinion of critical historians of Indian poetics is that these medieval Jain writers are more or less eclectic compilers and not original thinkers, except for the startlingly novel theory that *rasa* is not unmixed delight but a compound of both pleasure and pain. The author, who has won the PH.D. Degree of the Gujarat University in 1961 for this work, attempts to show that

> from the point of view of clear, lucid and exhaustive treatment of all the important topics related to Sanskrit dramaturgy, the *Natyadarpana* surpasses most of the earlier works.

The content of the text has been carefully analysed in Part I, while a comparative critical estimate is provided in Part II. Throughout, the thesis is well documented and shows an intimate familiarity with the original sources in Sanskrit on dramaturgy as well as modern critical literature on the subject, not only in English but also in Marathi, Gujarati, and Hindi.

Though it may be felt that the main thesis, viz., that the text surpasses the rest in point of clarity etc., is not established fully, it must be said to the credit of the enthusiastic author that he has made a positive contribution to our knowledge of the joint authors' date and works in his fifth chapter.

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* *The Nāṭyadarpaṇa of* RAMACANDRA *and* GUNACANDRA: *A Critical Study*. By K. H. TRIVEDI. (340 pp. 1966. Rs. 30.00); VINAYACANDRASURI's *Kāvyaśikṣā*. Edited by HARIPRASAD G. SHASTRI (20+197 Skt. pp. 1964. Rs. 10.00); JAYADEVA's *Gītagovinda*: *With King* MANANKA's *Commentary*. Edited by V. M. KULKARNI. (xxiii+131 Skt. pp. 1965. Rs. 8.00); HARIBHADRASURI's *Yogaśataka*: *With Auto-commentary along with his Brahmasiddhāntasamuccaya*. Edited by MUNIRAJA SRI PUNYAVIJAYAJI (30+106 Skt. pp. 1965. Rs. 5.00); KAVI LAVANYASAMAYA's *Nemirāṅgaratnākara Chanda*. Edited by SHIVALAL JESALPURA. (108 pp. 1965. Rs. 6.00); RATNAPRABHASURI's *Ratnākarāvatārikā*: *A Commentary on* VADIDEVASURI's *Pramāṇanayatattvāloka*. Edited by DALSUKH MALVANIA. (240 pp. 1965. Rs. 8.00) (All published by L. D. Institute of Indology, Ahmedabad)

While accuracy is maintained in the presentation of textual details as in the case of *rasa* and while the modern implications of these are hinted at length, the impression is left that the views of these late authors have not been fully set out with reference to the earlier outstanding works. To cite a random instance: neither in the exposition of the view that the actor may also partake of *rasa* (pp. 144–6) nor in that of *sādhāraṇīkaraṇa* (p. 147) is any indication given of the classical view of Bhaṭṭa Nāyaka, who is, in fact, the father of the basic concepts of *bhāvakatva* and *sādhāraṇīkaraṇa* (no mention of him in the Index either!) and who is of opinion that the actor too can share, like the poet and the critic, in the *bhāvanā-vyāpāra*. None the less, the present study will prove an indispensable reference book to those interested in the theory of Sanskrit drama.

The second is a thirteenth-century work in *kaviśikṣā* (a Poet's Manual) by the Jain poet Vinayacandra, also author of *Mallinātha-carita* and associated with the Narendraprabhasūri who wrote the *Alaṅkāra-mahodadhi* published in the Gaekwad Oriental Series. As Dr. H. G. Shastri has shown in his learned Introduction, his work, published for the first time, deals with the subject in a more exhaustive and systematic way than the available works of a similar nature by Jayamaṅgala, Amaracandra, and Deveśvara. The work, composed in easy Sanskrit prose and verse, provides detailed instruction in respect of metres, conventional themes and mannerisms, group variants symbolized by numbers, conjugational forms, clichés, cross-references to the arts and the sciences, and model examples from masters like Bāṇa and Kālidāsa. One noteworthy feature is a full section dealing with homonyms and a section on *rasa* and *bhāva*. The work is an addition to our literature in a neglected corner of Sanskrit poetics.

Dr. V. M. Kulkarni has given us the *editio princeps* of King Mānāṅka's commentary on the popular *Gīta-Govinda* of Jayadeva. It is a very good critical edition of the original text and commentary with variants fully indicated and accompanied by a good index. The present knowledge about Jayadeva and his work has been ably summarized in the editor's scholarly Introduction. While judging the value of Mānāṅka's work, which is only a *tippaṇikā* (running gloss), the editor thinks that Mānāṅka has not provided us with full-length studies on poetic beauties and deeper significances (p. xxii). A casual look shows that Mānāṅka has stated under 1.3 that it is a composition of King Lakṣmaṇasena himself adjudging his court-poets (*asya ślokasya kaviḥ kṣmāpatiḥ rājā Lakṣmaṇasenaḥ*). Under 1.2 he states alternatively that Padmāvatī may be the author's wedded wife who took lessons in dancing from him (*athavā Padmāvatī tasya brāhmaṇī, tasyāḥ nṛtyakalācakravartī*). The date and place of Mānāṅka are uncertain and he possibly belongs to the thirteenth century. The Introduction might have profitably found space for including such details as mentioned above and also for a tabular indication of *rāgas* as recorded by different commentators for particular songs.

We must thank Munirāja Shri-Puṇyavijayaji for his valuable first publication of Haribhadrasūri's auto-commentary on his *Yogaśataka* from a rare single MS. The text gives the essentials of yogic *sādhanā* as accepted by the Jain faith. Haribhadra was a very prolific writer with more than a hundred works to his credit and his *Ṣaṭdarśana-samuccaya* is a popular digest of the systems of Indian philosophy. He is sometimes taken as earlier than Śaṅkarācārya, though this is not universally accepted. The long Introduction by Professor Indukala Jhaveri keeps clear of the chronological controversy and gives a very competent account of the principles contained in the work from a comparative standpoint. The original

verses being in Prākrit, the present commentary in Sanskrit by the author himself will be read with interest by a large public interested in Yoga. The volume also contains an English rendering of the Prākrit text by Dr. K. K. Dixit and an *editio princeps* of *Brahmasiddhāntasamuccaya* (also ascribed to Haribhadra on slender grounds) from a single mutilated MS.

Gujarati scholars will be glad to welcome the edition of Kavi Lāvaṇyasamaya's *Nemirāṅgaratnākara Chanda* of the fifteenth century with a detailed critical study of the same by Dr. S. Jesalpura, and useful glossaries at the end. The work belongs to the category of *prabandha* and deals with Jaina themes in varied and interesting metres. The work will justify the attention of students not only of Gujarati literature but also of the language.

The first two chapters of Ratnaprabhasūri's commentary on Vādidevasūri's *Pramāṇanayatattvāloka* are published by Pt. Dalsukh Malvania along with two Sanskrit super-commentaries and a Gujarati translation in the last of these volumes. The contribution of Jainas to the development of Indian logic and philosophy is coming to be realized more and more by scholars with the publication of the great works of Akalaṅka, Vidyānanda, Vādirāja, etc., in recent years. The present publication is a valuable addition to the literature on the subject. This Vādidevasūri of the eleventh century has critically reviewed the views of Buddhist, Vedāntic, Mīmāṁsaka, Nyāya-Vaiśeṣika, and Sāṅkhya-Yoga thinkers from the Jaina standpoint. The commentaries included here help us in understanding and appreciating the Jaina point of view in logic, epistemology, and metaphysics. The work has been edited very carefully and deserves praise. The first two chapters included here are on the nature of *pramāṇa* and *pratyakṣa*.

We eagerly look forward to the L. D. Institute, rich in rare manuscripts, for other scholarly editions and studies.

K. KRISHNAMOORTHY

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*The Story of Mysticism*. By HILDA GRAEF. (Peter Davies, London. 296 pp. 1966. 30*s*.)

Hilda Graef has written a useful and interesting, though incomplete, survey of Christian mysticism from the New Testament to the present day. It is a merit of her book that it gives an adequate account of the mysticism of the Eastern as well as of the Western Catholic Church, and that it deals with some little-known Catholic mystics of modern times. Unfortunately, however, it has nothing at all to say of Protestant mysticism, apart from a brief reference to Luther and Calvin. There is no mention of Jacob Boehme — one of the greatest of all mystics — or of George Fox or William Law. That is a sufficiently grave omission, but it must be added that, while non-Christian mysticism is not entirely ignored (it receives a single chapter out of fourteen), its treatment is quite amazingly inadequate. Hindu mysticism is dismissed in 4 pages, Buddhism in 2, Sufism in 2. Jewish mysticism gets 9 pages, but of the 9 no less than 7 are devoted to the Old Testament. No reference is made to Taoism, and in its account of Indian mysticism nothing is said (apart from a brief reference to the *Bhagavad-Gītā*) of the *bhakti* movement, and there is no indication of any differing trends within the Vedānta.

The inadequate treatment of non-Christian mysticism, though inexcusable, is not altogether surprising, since the author regards Christian mysticism as entirely unique. She repudiates the view that the fundamental mystical experience is the same in all religions, and maintains that there is "a profound and essential difference between the experience of the Indian sage and the Christian saint." The difference, according to the writer, lies in the fact that Christian mysticism is based on the belief in

the Incarnation — i.e., the belief that God was uniquely incarnate in Jesus. "The mystical experience in a religion based on the Incarnation must differ fundamentally from any other." The study of the Christian mystics themselves does not, in reality, confirm that contention. Hilda Graef says herself, and implies throughout, that mystical experience, which is at its highest point "the intensely felt union of man with God," is something that occurs "in the depths of the soul." Mysticism, in other words, is a fact of the inner life which rests essentially on man's contact or union with the Divine. The basic reality of Mysticism everywhere is the experience of that contact or union. It is clear from the writings of Christian, as of other, mystics that it is that experience, and not any belief which they may hold in the Trinity or the Incarnation, which is fundamental.

SIDNEY SPENCER

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*Mysticism in World Religion.* By SIDNEY SPENCER. (George Allen and Unwin Ltd., London. 363 pp. 1966. 35*s*.)

The 1963 Penguin paperback edition of this book having already received review, only a few high points need be mentioned to show the quality of the Rev. Sidney Spencer's presentation and its relevance to our needs. The "renewal of vision and of understanding" is the aim of this "account of the various types of mystical religion in a single volume," which includes numerous quotations from the mystics' writings. It is indeed refreshing to find in compact form so vast a range, fed by no propagandist urge in favour of some specific faith. The Rev. Sidney Spencer writes clearly, but he does not "write down," and the numerous extracts and citations do give the effect of a Mystics' Anthology. In his survey he does not scorn to include "Primitive Religion," "Tantric Buddhism," "Mystical Elements in Confucianism," "Heretical Movements in Western Catholic Mysticism," and so forth. The final "Survey of Tendencies" discusses Mystics and Reality, Pantheism, the Self, the World, Evil, the Moral Life, and Religious Orthodoxy. Both the harmony and the diversities between various forms of mysticism are well portrayed, and there is wise emphasis on the fact that such diversities can occur within a single religion and cut across "religious" differences. The Rev. Sidney Spencer deliberately and successfully avoids the dangers of facile generalization.

For many, this book will prove a treasure. This is a rich bibliography.

TERENCE WHITE GERVAIS

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*Of Human Freedom.* By JEAN-PAUL SARTRE. Edited by WADE BASKIN. (Philosophical Library, New York. 158 pp. 1967. $4.75)

This is a collection of essays which are extracts from Sartre's writings on existentialism. Their central theme is freedom. Existentialism has been defined as "an introspective humanism or theory of man which expresses the individual's intense awareness of his contingency." Contingency is another name for freedom, and both mean that man exists in a "situation" in which he has the possibility of shaping his own life. The "being" of man and the "facticity" of freedom are not two things, and one is not prior to the other: freedom is the basis for all human activity, and responsibility "is simply the logical requirement of the consequences of our freedom." The idea of freedom is the idea of action; to act is to modify the shape of the world; all this means that on principle, action is *intentional.*

But Existentialism has developed its own paradoxes. Here is an example from Sartre:

... freedom is not free to be free and that it is not free not to exist. This is because the fact of not being able not to be free is the *facticity* of freedom, and the fact of not being able to exist is its *contingency*. Contingency and facticity are really one; there is a being which freedom has to be in the form of *non-being* (that is, of nihilation) (p. 63)

Whether modern Existentialism has thrown more light on the problem of freedom than classical Western philosophy is a matter of some doubt.

N. A. NIKAM

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*The Philosophy of Humanism.* By CORLISS LAMONT. (Barrie and Rockliff, in association with the Pemberton Publishing Company Ltd., London. xv+313 pp. 1965. 25*s*.)

If "God," "Spirit," "Religion," bear multiple significance, so does "Humanism." Mr. Lamont's brand is truly humane; though atheist, its main note is positive joy. He rightly disclaims the epithet "religious," though he gives frequent credit to "Religious Humanists." It is not quite clear whether he regards these as partial humanists, ideally as pupils for Huxley's "scientific world Humanism," or as complete humanists of a complementary type. This issue is basic. "World" can be considered an integral part of "humanism," but must "scientific" be so? If religion is purely a human creation, then surely interest in, and even certain kinds of practice of, religion can be included among humanist activities? The interaction of "religious" and "secular" art would point to this. Theoretically Man as such *can* in varying contexts regard God, Nature, animals, or his own creations of science and social values *either* as allies *or* as foes. The present volume is remarkably clear-headed and well-balanced, and avoids the traps of a too-facile rationalism; yet it shows no hint that in certain contexts science or machinery or their distorted "applications" can become as "anti-humanist" as some aspects of religion. Tribute is paid to the arts in a generalized fashion contrasting with the over-detailed discussions of science. Goethe is listed, but not significantly enough; Mark Twain is listed in preference to, e.g., Mencius, Mo Ti, Chuang Chai, Heine, Gide, Joyce.

But Mr. Lamont's vision has power, clarity, charity, breadth; it is ethically noble, intellectually subtle (see Ch. IV: "Humanism's Theory of the Universe"), and contains a synthesis of real hopes for mankind. As a social thinker he is exceptionally fine (see the ten types of democracy, pp. 261–73). His final "Affirmation of Life" (pp. 227–84) has true richness and nobility.

TERENCE WHITE GERVAIS

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*Śrī Viṣṇu Sahasranāmam.* By K. E. PARTHASARATHY. (Ganesh and Company, Madras. 363 pp. 1966. Rs. 12.00)

*Stotras* or hymns have a place of their own in the Hindu form of worship. In seeking a Deity through praise or worship there are three forms of approach, and expatiating on the various aspects of his glory is one of them. Constant repetition of his name by praising him in his various forms cleanses the mind of all evil, leading one a step further to prepare oneself for attainment of the highest goal — emancipation — *Mokṣa*. Apart from this, even on the practical plane these hymns help in developing the retentive powers of mind and making speech clear and distinct. They are indeed a unique feature of Hindu religion.

*Śrī-Viṣṇu-Sahasranāmam* (The Thou-

sand Names of Viṣṇu) has an important place in the daily ritual of many Hindus. The original text is found in Chapter 149 of the "*Anuśāsana Parva*" of the *Mahābhārata* in the course of a dialogue between Bhīṣma and Yudhiṣṭhira. The author has reproduced the text along with a translation of the commentaries of Śrī-Śaṅkarācārya (not the original or Ādi Śaṅkarācārya) and Śrī-Parāśara-Bhaṭṭār. Since a thousand names of the same deity are recounted in this *Stotra,* the repetition of a few names is inevitable. But they appear in a different context and hence have different connotations. The editor has done well to bring this out in his notes. There are in all some fifteen commentaries on *Viṣṇu-Sahasranāmam,* but the two translated by the author are the most popular.

The introductory chapter is informative. The discussion, however, has become rambling at places. In spite of an Appendix containing corrections, there are far too many typographical errors which still remain uncorrected. The Sanskrit verses are full of printing mistakes, which shows that the proofs were not read carefully. Besides, a short note on Śrī-Śaṅkarācārya and Śrī-Parāśara-Bhaṭṭār, the commentators, was certainly essential. Such blemishes detract from the value of the book.

D. S. SOMAN

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*Gnosiology: The Scientific Approach to the Theory of Knowledge.* By TADEUSZ KOTARBINSKI. Translated from the Polish by OLGIERD WOJTASIEWICZ. Translation edited by G. BIDWELL and C. PINDER. (Pergamon Press, Oxford. xiii+548 pp. 1966. £6)

At once it must be said that the merest skeleton-treatment is all that is feasible here in describing this monumental and tautly composed volume. Professor Kotarbiński, doyen of the brilliant band of Polish philosophers and logicians (we think of Lukasiewicz and others), has reissued, with but slight modifications, this thirty-year-old treatise, here excellently englished and edited. "Gnosiology" is Kotarbiński's own term, and has merely the Greek root "to know" in common with "gnosticism"; indeed his approach is consistently positivist, though his thought is too many-sided for facile labelling. His book is for

> those who are fond of the study of the changing fortunes in the struggle of reflection with problems to be solved, the study of documents showing the author's attempts to foresee attacks by critics, and the study of the birth of an idea

— the idea being his own theory of "reism."

Part I consists of "Remarks on Language" (including a subtle discussion on "categories" and "definitions"); Part II deals with "Problems of Gnosiology" ("notions, ideas, thought"); after which we pass to a lengthy treatment of "Elements of Formal Logic," entirely modern in its symbolism and approach and inevitably technical. The author's breadth and precision alike are at their best in Parts IV and V: "Outline of the General Methodology of Science" and "Analysis of the Specifying Features of the Principal Branches of Science." His flair for classification, clarification, and comparative semantics abounds also in the thirteen essays of the "Supplement," such as "The Concept of 'Essence of Things,'" "The Development Stages of Concretism," "The Meaning and Extension of the Concept of Methodology," etc.

For the final section of all the author elicits our further respect: this is a *criticism* of the book by Professor Ajdukiewicz. While admiring the work's richness, subtlety, and combined precision and sweep, he criticizes many individual points, usually plausibly. He remarks, for instance, on the relatively

scanty attention given to the humanities, which are treated anyhow as a section of the "historical" sciences.

This panoramic work strongly deserves a place in all public libraries.

TERENCE WHITE GERVAIS

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*The Co-operative Movement in India.* By ELEANOR M. HOUGH. Revised and enlarged by K. MADHAVA DAS. (Oxford University Press, Indian Branch, Calcutta. 492 pp. Fifth revised and enlarged ed., 1966. Rs. 25.00)

This is an exhaustive survey covering all possible developments in co-operation from the late nineteenth century to the present day. Students of the subject will find it an invaluable work of reference.

Co-operatives in India have covered a very wide field: they have been set up for farmers, weavers, Bhils, labourers; for purposes of agricultural credit, industrial production, and better living; there are co-operative banks and multipurpose societies. From the first, co-operation has depended on government — for its initiation, finance, and supervision; for succour during its numerous crises; and for encouragement and support at all stages.

The co-operative movement was started with high hopes. It was intended to educate and uplift the participants, both morally and economically. But while the author continues to stress these intentions, the factual achievements seem to be otherwise. The annals of co-operation in India, as recorded in this book, are one long and sorry tale of defalcations, mismanagement, overdue and uncollected loans, unwise loans, unbusinesslike methods, communal disruptions among members, societies established in a burst of enthusiasm but moribund thereafter, societies overexpanding during booms and having to be rescued during the subsequent depression, societies democratically voting themselves dividends out of capital while neglecting to provide for bad debts, etc., etc. The few thriving societies only emphasize this depressing general picture.

The author ascribes these failures mainly to a lack of education in co-operative principles and to the fact that individuals with the requisite abilities and moral character have not joined the movement. This, however, is somewhat puzzling in view of the belief, shared by most advocates of co-operation, that it is eminently suited to the philosophical and non-materialistic Indian temperament.

May we not ask whether the problem facing the Indian masses has been rightly conceived? What these masses need are real resources to produce the simple food, clothing, and shelter they require; co-operatives are one way of organizing the use of such resources, which must be built up by other methods. If co-operatives have "had a spectacular success" in several Western countries, it is because they were a spontaneous response to specific problems arising in a background of rapidly increasing resources directed to the fulfilment of mass needs. Precisely the opposite is the situation in India today. Resources are directed into planned show-pieces, *away* from the production of mass necessities; indeed, in the last fifteen years half of the rural capital has thus been consumed. With rural society stagnating, it is not surprising that co-operatives, which are mostly in rural areas, have also shared in the general decay.

There is another point worth stressing. Co-operatives evolved in the West as part of a general social process of free growth. In India, on the other hand, our attempt has been to implant certain pre-selected institutions, rather than to lay down the conditions for the free evolution and modification of spontaneous social formations. But no government, not even a "national" one,

can *a priori* determine the particular social arrangements best adapted to the larger social context in which it must operate; only the individuals involved can do this.

SUDHA R. SHENOY

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*Inside a Soviet Embassy: Experiences of a Russian Diplomat in Burma.* By ALEKSANDR KAZNACHEEV. Edited with an Introduction by SIMON WOLIN. (National Academy, Delhi. 240 pp. First Indian ed., 1966. Rs. 4.00)

The information given in this book is particularly valuable, as the author, till the time of his defection to the West in 1959, was in the Soviet Political Intelligence Service.

The restraint with which Aleksandr Kaznacheev indicts the Communist régime makes his criticism more telling. He discounts the possibility of an open revolution in the U.S.S.R. against Communism, but believes that there is a growing undercurrent of anti-Communist, or, more correctly speaking, non-Communist, feeling in the Soviet Union which will gradually undermine the existing system of government.

There is pathos in the reaction of the author to his first glimpse of the gaiety and prosperity of Western Europe, as compared with his own country, and his realization that he was "outside the U.S.S.R., the greatest dream of most Soviet citizens."

Mr. Kaznacheev was posted to Burma, and describes vividly the Russians' complete lack of freedom there and the stringent regulations they were subjected to by their own Government. Although they could afford better living conditions, the Embassy officials were obliged to endure the same communal-flat existence as in the U.S.S.R., and the author repeats as a reason the cynical remark of Terentev the Attaché: "... perhaps our people would be homesick if things were too different from Moscow." Friendships outside the Soviet circle were taboo, unless they were "useful." and the diplomat abroad must never forget that "everyone who is not with us, is our enemy." There is also the psychological strain of being watched constantly, and the resultant feeling of "all against one, and one against all."

It is illuminating to learn that the official Soviet educational line is that "the least Soviet man stands two heads higher than the foremost man in capitalistic countries." This creates an effective "psychological iron curtain."

A sensational chapter is devoted to the forgeries of international magnitude which were being published in pro-Communist newspapers in Asian countries aimed at damaging the reputation of prominent non-Communist leaders and parties, some of the forged documents being signed "From Our Delhi Correspondent"!

There is bitterness, but justice, in Kaznacheev's summing up of Communism, the main objective of which is the subversion of the existing political systems in all non-Communist countries.

ROSHAN KOTHAWALA

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# Leaves from a Brussels Diary

[Shri Baldoon Dhingra's abridged account of a talk he gave to the Association Belge-Indienne brings out some basic ideas of a perennial psychology.—ED.]

MONSIEUR R. DESPRECHINS and the Association Belge-Indienne invited me to speak on traditional and modern psychology.

In the French text I prepared I treated as best I could the basic problem of the self in different guises, as it has always been treated throughout the ages and in all cultures.

What follows is a résumé of the talk I gave. If it is somewhat disjointed it is so because I have removed, for reasons of space and language, a good deal of material intended only for a particular audience:

Sacred teachings are all-embracing. The light is born in the heart-cave of every human being. When that light comes *Ahaṅkāra* disappears; man is born again, for the meaning of rebirth is the renewal of insight.

Desire is double-edged; it leads to the fall and also back to God. Diotima taught Socrates that Eros is the intermediate being between mortals and immortals — "a great Daemon, dear Socrates, for everything Daemonic is just the intermediate link between God and man." For it is selfish desire that leads to the Fall, but it is also a form of desire that leads the way back to God-Reality.

Sages and Masters, who are true psychologists, understand this and help the seeker to recognize this in himself. They are the discriminating beings who know the false from the true and help unloose the knots in man. The Titanic or *Āsuric* forces are not wholly distinct, for form and life are never fully apart. Creation and evolution of form are in themselves pure, but through the interference of *Ahaṅkāra,* the ego-factor, they become sinister and tortuous.

The creative powers of the mind become devilish when they are the slaves of *Ahaṅkāra* and not obedient to the higher functions of the soul. When that happens, the war between the Titan and the gods, who are within ourselves, begins. We are on the spiritual path. The first ray of light penetrates the abyss.

At the end of the spiritual path the fallen powers, the *Asuras* or Titans condemned to the underworld, are liberated from their bondage. For what is liberation or *Nirvāṇa* but freeing from every kind of bondage?

The Fall is characterized by fragmentation and dissension, the tendency that splits all traditions. A Sage incarnates all these in himself and can spin forth myths to make his meaning clear. Wisdom is all of a piece. At certain moments all disciplines functioned in harmony with one another. They have now lost touch with one another, become scattered in fragments, and imprisoned in countless pigeon-holes. This process has taken place in the human soul too. The problems that have resulted occupy the serious psychotherapists of today.

The cutting up of life into multiple fragments has been going on in the human soul: the process has driven a wedge between one tradition and another, divided arts and sciences, segmented humanity into groups, split the individual into many fragments at war within himself. The inner life of man today is a field of battle between assertions, theories, tenets of art, science, religion, politics — to mention only a few claimants to power. The tendency towards water-tight compartments, with all its problems, has reached its high tide in the collective schizophrenia of present-day humanity. Ignorance and disobedience are the causes. Disobedience is due to the activity of the sepa-

rate "I." Nothing is forbidden or is contrary to God save one thing only, self-will. Which brings us to the psychological nature of Hell. As has been said: "Nothing burneth in Hell but self-will. Put off thy self-will and there will be no Hell."

This particular "I" causes all the trouble in the psyche and in the world of social relations, and grows into egoism, selfishness, and other related manifestations. It is the grasping "I"-factor, *Ahaṅkāra.*

Will is often considered as the manifestation of desire. The relation between *Ahaṅkāra* and desire is embodied in myths which do not attempt to explain rationally what is beyond the reach of reason. For both *Ahaṅkāra* and desire spring from regions in the psyche where rational thought cannot penetrate by itself alone. Mythology can lend a helping hand by an appeal to feeling, inspiration, and intuition. Desire is not evil, for desire has brought forth creation, manifestation, evolution, the phenomena of life, as also involvement in mental darkness and in sin. It is also desire which dissolves these things and leads the way back to God-Reality, when mental darkness has been dispelled.

By the end of desire which is confined to worldly things, all sorrows and pains, the results of sin or ignorance, are dispelled. Ultimately desire in all its forms, from the grossest to the subtlest, disappears. Perfect freedom from earth-bound desire means freedom from unhappiness. In the end even heaven-bound desire must end; for there, too, lie forms of bondage, hindering the soul from experiencing God-Reality. Renunciation of desire does not imply the end of life. Basically the struggle that goes on within is between the divine principle and *Ahaṅkāra,* the "I"-factor creating separateness. With the resounding success of *Ahaṅkāra* a soul is bound on the path of the Fall; with the appearance of the divine principle it walks onward to freedom.

The struggle between the *Devas* and the *Asuras* can be seen from two angles. From the point of view of sorrow and suffering, man is in bondage to the wheel of *saṁsāra. Saṁsāra* means erring, roaming, in this world of excessive worldliness and error. From the point of view of the sage who sees the constant flux of things, all this is vanity, a game, *Līlā,* to delude us all. The great war described in all mythologies is a fight for supremacy. It is described by traditions, in scriptures, in the fairy tales of the world, in the psyche of every man and woman.

This struggle takes many forms: it can be a fight between good and evil, God and the Devil, God and Nature, Reality and Ignorance (or sin, which is the same thing), Heaven and Hell, Harmony and Disharmony, Love and Hate, Light and Darkness, the Divine Will and Self-will — the list is endless.

A war in the outer world results from the excessive struggle within the collective psyche of humanity. The way of the Masters is to control war and restlessness in the world of social relations by strengthening the powers of the higher man and helping man to control the raging passions which are within him.

What helps man is the faculty of intuitive perception, which makes the soul aware of the intimate relationship of things. Modern psychologists are becoming increasingly aware of the interrelatedness of things. In the battle of Kurukshetra, the warriors fighting on both sides were intimately related, both by worldly ties of blood and the spiritual ties of *Guru* and disciple. The struggle between the Titans and the gods is reflected even in religion in the contest between priests and priestcraft, dogmas and creeds, on the one hand and the mystics and prophets who represent spiritual experience on the other.

The individual is the upholder of culture and tradition. He alone is capable of sacrifice, renunciation, service. Ultimately it is he alone who redeems the mass-man. Psychical processes take place by leaps, as science has dis-

covered with regard to material progress. Every adventure in consciousness has to undergo the experiences of conception, growth in darkness, growth in light, again followed by another conception and another birth or resurrection. Every happening forms a minor revolution connected with various time-cycles.

Every man is born on the path and gets a chance to live in accordance with the eternal wisdom. If he misses the chance he will contribute to the burden of humanity. If modern man is full of fears, lacks peace of mind, and has little notion of spiritual bliss it is because he has forgotten the eternal message which has been handed down, rediscovered, and experienced throughout the ages, throughout the world. It cannot be learned from a book but can be experienced, understood at the feet of the real Master.

True wisdom is not secret knowledge. The truly occult is occult because it is impossible to convey it by word of mouth to other people at all. It concerns the private relationship of the soul with God, in which the perfect *Guru,* even if he takes no disciples as such, can be a silent mediator. A Master is a supreme psychologist. Modern scientifically trained psychologists, if they are to help at all, must be more than just men trained in this or that school of psychology. A man must learn to become a Master. A person can become a Master only when he has purified and synthesized the elements of his being. As long as he knows where he stands no harm is done; it is only when he is deluded about his attainments that the trouble begins. He should know that he stands between the Master in his inmost heart and the world of humanity. Deep down, there is nothing a man must keep for himself, nothing; no possessions, material or spiritual.

*Ahaṅkāra* or the Devil, *Kāma-Māra,* is eager to reserve things for himself, and to store up a secret hoard, even of heavenly joys. When he quotes scripture he becomes truly dangerous, for "even the devil can quote scripture." Teachers and psychologists have to know themselves and to be on their guard against themselves; for there is no enemy more treacherous than the enemy within ourselves.

A good teacher or psychologist helps rather by what he is than by what he does. A trained psychologist is often complicated within himself and frequently ties his patient into knots. The self-conscious thought present everywhere in the world, "I do good, I serve," often coupled either with the expectation of payment in heavenly goods or with subtle forms of pride, does real harm.

Since the myth has disappeared, except in books, other myths, which fulfil a psychological demand, have arisen to replace them. Detective stories are among these myths. The villain is caught and wrongs are righted. The villain usually represents a part of the soul of the reader — the *Ahaṅkāra* devil — a problem often neglected by psychologists. The satisfaction and relief which is felt when the villain is caught is symptomatic not of the rightness of modern man but of the fact that he tends to project the evil within him on to the outer world around him. He is always ready to right the world: to cure and create organizations and institutions; whereas those who live in the realm of wisdom know they must first right themselves and that the world which refuses to conform to a pattern will follow of its own accord the life which shines from within. The aim of modern psychology is to help man to stand on his own two feet, to help him to fit into society and learn to adapt himself to changing conditions. He must, in the end, have no use for the psychiatrist because he is made whole.

Hercules killed several of his teachers during the performance of his labours. In the great myths even the teachers have to be "killed." On the great field of battle Arjuna had to "kill" even his teachers. Krishna tells Arjuna it is his duty to "kill" them. The symbolic meaning is that man must leave behind

all teachers and what they stand for in the way of dogmas, maxims, creeds, when they have given what they have to give. Only the true *Guru* — Buddha, Krishna, Jesus, Mohammed — stands for the highest. He alone can point the way. The kind of teacher who has to be "killed" is one who does not point the way onwards but who points unendingly to texts, dogmas, beliefs, and conventions, and who thus binds the aspirant to himself. Such teachers are helpful up to a point, but when they have done their work they should be left behind.

The Sage knows that this world is divine, and he has sanctified it within his own being. It is *Ahaṅkāra* alone which turns this world into a Hell, that is, a heaven for private pleasures. A Buddhist mystic at the moment of enlightenment said: "*Saṁsāra* and *Nirvāṇa* are one." It is a discovery made not by mechanical science or natural philosophy, by feeling or by reason, but by intuition, by vision. It is made by realization or identification, recalling the words of Jesus: "I and the Father are one."

BALDOON DHINGRA

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# Correspondence

## A Letter from Czechoslovakia

ANY VISITOR to Czechoslovakia today is immediately struck by the numerous contrasts in this Communist state. Such contrasts make any accurate assessment of the standard of living difficult, but also reveal some of the strengths and weaknesses of the society. The streets of Prague, Brno, and Bratislava are now thronged with the nationally made Skoda and Tatra cars, but five years ago traffic jams were unknown. Yet even today most Czechs have to wait up to four years for a car. Food prices are relatively high, and compared with the countries of Western Europe the range of choice is very limited: but in several homes in which I stayed, everyone seemed to eat well. Rents are cheap, and the basic costs of running a home, including television and telephone, account for between a quarter and a fifth of the income of a well-paid worker or lower executive. The whole range of consumer goods, from refrigerators to washing machines, can now be seen in the shops of Czechoslovakia, and are within reach of all but the lowest-paid workers. However, the standard of living is no longer the highest in Eastern Europe: Czechoslovakia has been overtaken by Eastern Germany, and popular criticism of the stalling Czech economy and failure in planning led the government to reappraise its highly centralized form of State socialism. The New Economic Model was the result. Fewer State subsidies, profit as an index of efficiency, decentralization of factory units, and import of foreign machines are key elements in the new approach being implemented throughout 1967.

This abandonment of rigid Marxist theory is the major example of Czech pragmatism. The country's openness towards a wider world, beyond the Communist bloc, is another. Films, popular music, and visiting orchestras bring all levels of non-Communist culture: only the import of newspapers and books remains censored. Prague and Bratislava are more open to the culture of the West, indeed of the world, than any other cities of Eastern Europe, with the exception of those in Yugoslavia. I met many young people during my recent visit to Czechoslovakia, both at the lec-

tures I gave and at the schools and colleges I visited: everywhere I found the younger generation enormously interested in the world outside their own country. This interest is further stimulated by the steadily growing numbers of students from Africa, India, Korea, Japan, and Cuba now attending universities and technical institutes in Czechoslovakia. I met some of these students: they surprised me, and I understand they surprise the local people, by the ease with which they master the difficult languages of the country, Czech and Slovak! Except for technical experts and scientists on trade and aid programmes to the Third World, few Czechs visit the countries outside Europe, but newspapers and magazines carry many features about their political and economic developments.

The absence of any spiritual motivation in the materialist ideology of Marxism has led to severe shortcomings in the educational system based upon it. Generous educational and cultural provision has not, of itself, led to high standards of community consciousness and pride in society: my impressions led me to conclude that in these respects the socialist system in Czechoslovakia has been less successful than, for example, that in East Germany. Of course, a minority of Czech youth are imbued with a selfless Communist idealism, and most seem less money-minded than their Western counterparts; but teenage hooliganism, the cult for Western "pop" music, bizarre modes of dress, and teenage rebellion against traditional moral standards have combined to put a question-mark in the minds of many Czech people, over an educational system lacking the religious dimension.

Both Roman Catholicism and Protestantism have struck deep roots in the lives of the Czech and Slovak peoples. Religious activity operates within the limits on propaganda usual in Communist countries, and for historical reasons life is much easier for the Protestants than for their Catholic fellow Christians. The latter, unlike the former, cannot organize religious education classes for children and young people — hence it is particularly from the Catholics that the demand for the restoration of religious instruction in schools comes. It is a growing demand. I heard that in a few schools the Communist authorities have already given way to public pressure on this issue — but that is not generally the case. Should it become so, the Communist Czech Government will have gone a long way towards recognizing that a purely secular ideology of itself cannot provide sufficient satisfaction and motivation for the individual or a total allegiance for its citizens.

With this major reservation about the Czech educational system in mind, I was, however, otherwise most impressed by the fresh approaches and willingness to experiment which I found on my visits to Czech schools: language laboratories and the teaching of foreign languages to very young children particularly caught my attention. Czech educationists are very conscious that in the era of Hitler and Stalin their country lost a whole generation of cultural, educational, and literary development, and are anxious to catch up and stay abreast of major world trends. In the cultural field Czechoslovakia has little reason to be anxious: Bratislava, a city with less than three hundred thousand inhabitants, has six theatres and two concert halls, with a repertoire including an all-year opera season, puppetry, and satirical revue; in the capital city of Prague, the concert performances are more than worthy of their fairy-tale setting of baroque palaces and medieval towers.

With its own Communist system now very much in trasition, Czechoslovakia, while avoiding a major break with Russia, moves steadily towards a more independent place in that wider world from which it is eager to learn much — and to which it has much to offer.

BRIAN G. COOPER

# Ends and Sayings

"... ends of verse
And sayings of philosophers."

—SAMUEL BUTLER: *Hudibras*

In the *Bhagavad-Gita* "true wisdom of a spiritual kind" includes "a meditation upon birth, death, decay, sickness and error." Western civilization's obsession with these is the opposite pole to meditation upon them, the social taboo on "death," the attempts to evade self-produced disease, being negative symptoms of that obsession.

Laurence Dobie has made a valuable inquiry into beliefs and attitudes in Britain on "Dying Without God" and "Coming To Terms With Death" (*The Observer*, 12 and 19 March 1967). He cites evidence from the Gallup poll, made for ABC TV, that half the population has no belief in life after death, and more people think of God as a Spirit or Vital Force than as a personal Deity. Not a few are agnostic. Cremations, steadily increasing, now almost equal the number of burials. Apart from Catholics and Jews, mourning rituals are largely discarded. Death itself, no longer so much in intimate evidence, is vaguely euphemized. The massive deaths of war, genocide, famine, the Bomb, etc., are so vast and impersonal that the mind ignores or treats them with the same flippant protective indifference as it does the appalling road casualty rate. One point emerges — "the comfort of human communication." In this, the young people, who eased the hearts of the bereaved by talking about the one who had died, were wiser than their more conventional elders who shied away from any mention.

The second article considers whether patients should be told of approaching death, and deprecates the medical tradition of keeping them in the dark. A symposium in New York, held by the Group for the Advancement of Psychiatry, showed 80 per cent of patients wanted the truth, though 70 per cent of doctors were against telling it. Yet patients' uncertainty, and their efforts to defeat the secrecy that destroys the atmosphere of "honesty and trust" so needed, only increase tension and anxiety. Knowing the facts, the dying person can settle business and family affairs, and can also prepare himself, by being able "to think and talk about his life and relationships, as well as about his death and the fears of it." Fear of pain, and of being dependent through bodily degeneration, can be alleviated by some knowledge of the treatment followed. Fear of death, it is said, includes "fear of the unknown and fear of giving up the known," particularly those one loves. Some people may need "pretence," but in many cases, when both patient and relatives "put on an act" for the sake of the others, it means an intolerable strain for everyone.

According to psychiatric opinion, there is a very deep gain from "acceptance" of the fact of death. Not only does it benefit the dying person to talk openly, but it enables a fundamental relationship with the others to be reached, when old petty personal tensions and quarrels fade away. Further — since the idea of death will have been faced — when it does come, the grief will not be so disruptive. To be able to talk about it and build the values of the relationship into one's memory is to work through that grief to a positive recognition of something indestructible in those we love. Mr. Dobie ends by quoting a woman who had lost her son, and was now facing

her own death: "Inside me now is the same certainty of a personal indestructibility. Only the experience of death has given me this certainty." Here, indeed, meditation has led to insight. Yet how one wishes that there could be a wider recognition of the ancient wisdom — that the nature of man is dual, mortal-immortal; that we live as thinkers during life, and also as thinkers after death; that the states of consciousness distorted into "heaven" and "hell" are logically explicable — individual bliss when all that stained the character is temporarily dropped; and that, as waking and sleeping succeed each other, so do life and death, meeting and parting, till we have cleared the stains, grown to conscious divinity, and learned all that life can teach of the Real within the transient and unreal.

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The school-leaving age in Britain is to be raised to sixteen in 1970. The question is how this will affect pupils whose interests are not academic, and who, feeling restricted, may tend to reject school and society. A recent report, *Society and the Young School-Leaver* (HMSO), prepared by Michael Schofield for the Schools Council and the Nuffield Foundation, offers a stimulating project to prepare the ground. Learning and skills will not be segregated into subjects — English, history, geography, mathematics, crafts, religious education, and so on — but will be synthesized with the pupils' daily experience around "areas of enquiry" whose starting point would be likely to interest and engage their attention. Suggested examples are — water from a tap as a starting point leading on to problems of water supply as in Egypt; techniques of rain-making; the question of submersion of villages for reservoirs, as in Wales; visits to reservoirs themselves, and so on. Interviews with policemen, traffic wardens, bus conductors, and others "to be obeyed" would lead on to more general questions of law and order. Such ideas are already being largely experimented with in various types of schools, though far from being accepted by all as yet. A central development team will help schools to experiment with and organize the project, under the sponsorship of the Inner London Education Authority. It is thus hoped to encourage an open mind and the ability to judge values without prejudice, and so to relate the school-leavers' intellectual understanding to their personal needs and social relationships in the complex world they are about to enter.

The novelist Dorothy Sayers, herself a fine scholar, wrote in her significant essay, "The Lost Tools of Learning" (in *The Poetry of Search and the Poetry of Statement*, 1963): "the sole true end of education is simply this: to teach men how to learn for themselves." Yet learning by subjects, and the discipline that inculcates methods of learning (the "tools" referred to), still need, it would seem, certain fundamental principles to which all knowledge acquired must be ultimately related — the principles of an abiding Reality, of Law, and of the "wholeness" of Evolution, in which all beings are integrated.

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Between 40,000 and 60,000 animals a year are exported from Britain for vivisection experiments abroad, according to Mr. Rafton Pounder (*The Guardian*, 16 November 1966), whose Private Bill to stop such export was unhappily killed earlier this year by the Labour Whip in Parliament, as was also Mr. Michael Clark Hutchinson's Livestock Export Control Bill (in connection with animals exported for slaughter abroad).

Commercial stations for breeding animals for research laboratories are increasing, being profitable concerns (*The Guardian*, 25 July 1966). Now Leeds University is seeking money to build a breeding unit for cats and dogs to be used in medical experiments (*The Guardian*, 1 March 1967).

Following an outbreak of foot and mouth disease in Northumberland, and the hurried slaughter of over 5,000 cattle and 38,000 sheep in the area, charges of unnecessary suffering were only partially rebutted by the Minister of Agriculture. A search is being considered by the Ministry for a more humane alternative than the bolt "pistols" now used in the slaughter-houses simply to stun the animals before cutting their throats (*The Guardian,* 23 March; *The Observer,* 26 March 1967).

The Home Office, after a complaint by the League Against Cruel Sports about a stag-hunt, has stated that it was reviewing the whole question of field sports, but that it came "fairly low in the list of priorities" (*The Guardian,* 16 December 1966).

The Government may support Mr. Eric Heffer's Bill to abolish the coursing of live hares, but is uncertain whether time can be provided for it (*The Guardian,* 10 March 1967).

Despite the devoted work and efforts of organizations for more humane treatment of animals, there is still a terrible and tragic need to educate the general public into taking active steps against cruelty, whether sadistic or thoughtless, and irresponsible neglect.

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*Main Currents in Modern Thought* is a valuable journal with whose aims THE ARYAN PATH is in warm sympathy.

> It is published to call attention to significant contributions to learning currently being made in the multiple fields, relating these advances to each other and to classical and contemporary views of Eastern, European and American thinkers ... providing a vantage-ground from which the whole world of knowledge may be surveyed and kept in proportion as it moves toward integraton. Its editors assume that the principles of art, the universals of philosophy, the laws of Nature and Man as formulated by science, and the truths of comparative religion, can be orchestrated into a harmonic, meaningful, ethical body of teachings which can and should be made the central core of curricular study in the educative process at all levels.

Its editor, our old and esteemed friend, Dr. F. L. Kunz, has known India since 1906 and recently visited it again. In a note under "News and Views" in the number for January-February 1967, he speaks of what is the highest in Indian tradition (and is it not thus that we should approach any culture or tradition, or person, for the spiritual benefit of all?). In spite of political vicissitudes, he notes, "India's life and light have retained their power." This light and power he places in the ideal of the "juncture of wisdom and knowledge," as enunciated, for example, in the *Gita,* IX. 1-2, which he quotes. He speaks with understanding of the Indian pursuit of secularism, "which means impartiality and not abandonment of religious values." The essence of what India has to offer to the world, he says, is the *knowledge* that

> the reality which lies quiet, lawful, continuous and powerful within the natural world (where physics has found it in terms of matter and energy) is the same reality in which, as consciousness, man is rooted.

The kindness of such friends as Dr. Kunz lays a moral obligation on Indians who value "the tradition [that] has never died in India": the obligation to serve it and to bring it to fruition in all aspects of Indian life, where all is not well, but the tradition is still held in high honour and so can be drawn upon to heal the polity.

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